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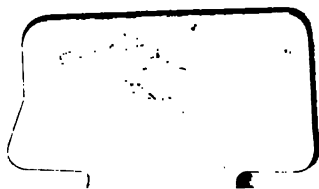
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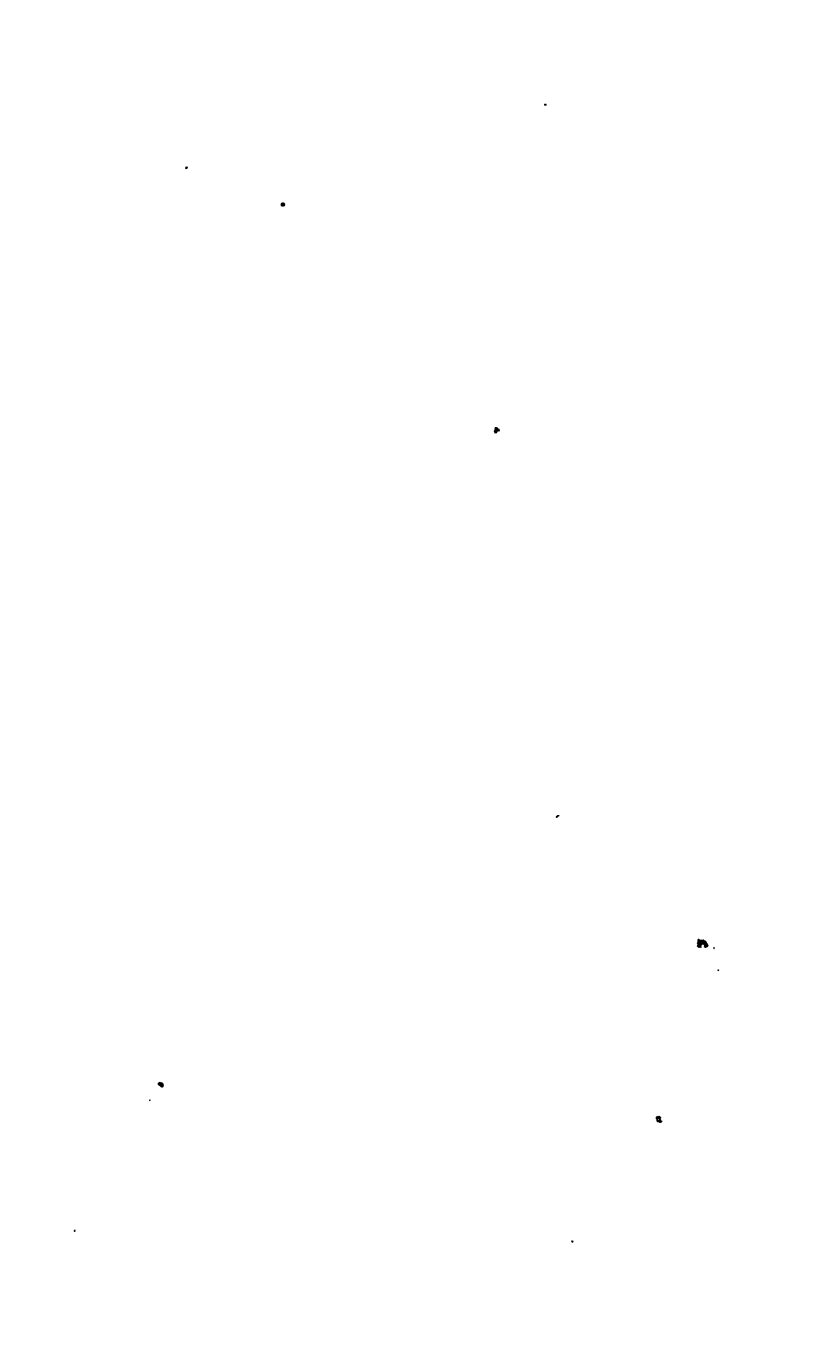
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# ESSENTIAL TRUTHS,

WITH SCRIPTURE PROOFS:

SELECTED AND ARRANGED

BY THE

REV. WILLIAM MUDGE, B.A.,

*Rector of Pertenhall, Beds.*

TO WHICH ARE APPENDED THIRTEEN SCRIPTURAL STUDIES.

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The Prophet that hath a dream, let him tell a dream; and he that hath a Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord. Jeremiah xxiii. 28.

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## P R E F A C E .

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WE bespeak the reader's attention to Isaiah, chap. xxix., and verses 9—14, inclusive.

We deliver God's Book to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

We deliver the same holy Book to him that is not learned, saying, Read this, I pray thee: and he saith, I cannot; for I am not learned.

Thus mere human learning on the one hand, and indulged ignorance on the other, alike furnish presumed excuse for the neglect of God's holy word, and a careless indifference to its sublime and solemn verities.

We might well stay ourselves, and wonder at the melancholy fact, did we not further read the cause and consequence of this neglect and indifference: "The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes; the Prophets and your Rulers, the Seers hath he covered." Hence the fearful sentence: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The punishment is judicial ; and the deprivation of true wisdom is the mournful consequence.

Prophets (teachers) ; Rulers (governments) ; and Seers (evangelically, bishops) ; are alike comprehended in the Prophet's charge of neglecting Holy Scripture ; and may not this negligence or depreciation of the Bible, be the main cause of the revival and spread of Popery, of Tractarian folly, and of open Infidelity among us ? A marvellous work and a wonder, do we, indeed, witness :—thirty million copies of the Bible printed and circulated within the last fifty years, by one society alone ; and yet, notwithstanding this vast diffusion of the Scriptures, the abominations of Popism, the mimicries of Puseyism, and the wild blasphemies of Essayism, are rank and rife among us ! How is this ? By whose connivance and fault ? Certainly theirs, mainly, to whom the Book is sealed ; with whom form takes the place of power in Religion ; and where wealth and station supersede fidelity and truth, in the profession and defence of the Gospel of Jesus Christ.

Let our readers also note Ezek. xxxiii. 30--33. Some of us are thought to speak parables ; but parables, be it observed, do not represent *parables*, any more than shadows do reflect a shade. There are substantial realities in the figures used.

To the Law and to the Testimony. If they speak not according to this Word, it is because

there is no light in them, i. e., marginally, no morning of gracious visitation has ever dawned upon their souls. Isaiah viii. 20. The Book is sealed to the wise, and cannot therefore be understood by the ignorant. We all need the prayer in Job xxxiv. 32.

It is the sincere desire and prayer of its Author, that this little volume may induce a more general perusal of the Bible's universal contents. The Bible is unity in diversity, and diversity in unity. One mind pervades it, as one Spirit indited it. The greater and the lesser lights of Divine Revelation are all illuminated by the same central Sun of Knowledge. Christ is all in all the Word of God. The Trinity of Persons in the One all-glorious Godhead, is found from Genesis i. to Revelation xxii. The Atonement is the burden of all promise and of all prophecy, as it will be the burden of the songs of all eternity. The earth is the Lord's, and the fullness thereof. He is speeding his earthward way, and will presently appear. *Via media* sentiment, walk, and talk, will not content the earnest-minded Christian. *All* Divine testimony concerning all things must be duly revered and received. Learned or unlearned, you must alike bow to the authority of the written word; and permit **THUS SAITH JEHOVAH**,—to settle everything we do, or say, or think.

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## ARTICLE VI. OF RELIGION.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

That it may please Thee to give to all thy people increase of grace, to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

*We beseech Thee to hear us, good Lord.*—LITANY.

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## INTRODUCTION :

TO THE GENERAL READER.

---

It was remarked by the late Sir William Jones, "I have carefully and regularly read the Holy Scriptures and am of opinion that this volume, independent of its Divine origin, contains more true sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written, since the world began."

How well Sir William was qualified to make this remark, and how much it implied in his lips, may be inferred from the fact that he was acquainted with twenty-eight different languages, and with the best Works that had ever been compiled and published in most of them.

To this testimony may be added that of the learned Locke, who says, "The Bible has God for its Author; salvation for its end, and Truth without any mixture of error for its matter."

Sir Isaac Newton also, while scrutinizing the Laws of Nature, measuring the distances of worlds, and calculating the appearance and disappearance of celestial orbs, sat, with the docility of a little child, at the feet of Infinite Wisdom, and studied, with admiring delight, the truths of God's holy Word.

Every pious and enlightened person of every age and region of the earth, has found pleasure and satisfaction in the Bible. What duteous child will not love and revere the letter of a beloved parent?

Let not then the scoffer's sneer or the infidel's vain pretence to superior understanding and discernment, weaken your faith in the Scriptures, or lessen your regard to the thousand excellencies of this priceless volume. Value it as your greatest earthly treasure, and use it as your Guide to more glorious things.

Is food necessary to the hungry?—water to the thirsty?—rest to the weary?—direction to the wandering?—light to the benighted?—joy to the sorrowful?—Then is the Bible needful for you. That gracious Lord of whom it testifies, will feed you; refresh you; lead you; be himself your Light, and Joy, and Peace: and while the Spirit

of his love unfolds to you the Scriptures, and enables you to read with understanding and with thankfulness "all the words of this life," joyfully will you sing,

Precious Bible ! what a treasure,  
Does the Word of God afford !  
All I want for life or pleasure,  
Food and med'cine, shield and sword ;  
Let the world account me poor  
Having THIS, I need no more.

While, however, attention to the scriptures generally, is urged, there are some *scriptural subjects*, to which particular observation is requested.

HOPE, in the christian believer, is a principle so entirely connected with futurity, that the instant the page of Prophetic promise is obscured or removed, it ceases to have an object on which it can be legitimately exercised. Hope cannot be called into active exercise except by things future: it ceases therefore to be an active principle as soon as futurity is withdrawn from its contemplations. Rom. viii. 24, 25. Reader, note well this testimony.

In order that we may "abound in hope," many exceeding rich and precious promises are given unto us ; and along with these, many declarations of favour or displeasure, blessedness or woe, honour or ignominy, respecting, 1. The Elect



Spiritual Church : 2. The Apostate Christian Church, including both Greek and Roman : 3. The Jews, comprehending both Israel and Judah : 4. The Heathen : and 5. The after Condition of the world at large.

Respecting all these, "Thus saith the Lord, the Holy One of Israel, and his Maker : Ask me of things *to come* concerning my Sons ; and concerning the work of my hands, *command ye me.*" (Isaiah xlv. 11.) Wonderfully gracious and permissive words are these, to be noted well by every true lover of the Bible.

To any who would object to this course of scriptural study, we would say, For what purpose is testimony given, but to be searched and used ? Daniel made this use of Jeremiah's writings, (ix. 1, &c.) each Prophet made this use of his own ; for in 1 Peter i. 10, 11, we read, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you : searching *what* and *what manner of time*, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Well shall we do to imitate so illustrious an example. See also John v. 39.

But is it not presumptuous to attempt a minute and detailed statement of the intended acts of God? Certainly, *if he have not revealed* those acts: not so, *if they be revealed* or predicted. "Secret things belong unto us and unto our children for ever." God's revelation *might have been* only what God would have *us* to do: but God's revelation *is* much more, namely, what **HE** is himself intending to do. Did not the Jews err touching the Messiah and his first Advent, through ignorance of the Scriptures?

Let *us* therefore give the more earnest heed to the things that we have heard, lest at any time we should let them slip. "Prophecy serveth not for them that believe not, but for them that believe." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

"Thou wilt light my candle: the Lord my God will enlighten my darkness." (Psalm xviii. 28.) "Open thou mine eyes." "Teach me thy way." This teaching is divinely promised. See John xvi. 13; also Jeremiah xxxiii. 3.

The Bible is emphatically the poor man's book; and we may therefore reasonably conclude the

truth of its holy communications lies very near the surface. If humility possess the reader, simplicity will be found in the Scriptures. Like the bright luminary that makes our day, the Bible will be clearest in its own radiancy.

A glory gilds the sacred page,  
Majestic like the sun ;  
It gives a light to every age,  
It gives, but borrows none.

Let me now entreat your candid, unprejudiced, prayerful, and believing consideration of the following texts and remarks. And "the Lord direct your heart, beloved reader, into the love of God and the patient waiting for Christ !"

## ESSENTIAL TRUTHS.

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### I.

#### Christ Divine.

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As first in order and importance mark the true divinity, the essential and eternal excellency, of our Lord Jesus Christ.

Heb. i. 1 to end.	Mic. v. 2,
Gal. i. 1.	compared with
Psaln lxviii. 20,	John vii. 42.
compared with	Isaiah xl. 8,
John vi. 39, 40, & xi. 25.	compared with
Isaiah vi. 1.	Luke xxi. 33.
compared with	Psaln xxxiii. 6,
John xii. 41.	compared with
John i. 1, 14.	John i. 3.
Rom. ix. 5.	2 Cor. iv. 4,
Isaiah ix. 6.	compared with
Isaiah xlv. 22, 23,	Col. i.
compared with	1 Tim. i. 11.
Phil. ii. 6, 10, 11.	1 ——— iii. 16.
	Rev. i. 8.

References on this head might be greatly multiplied; but the Bible can be intelligible; our character can be christian; our worship can be acceptable; and the future can be glorious, **ONLY** as we admit and believe the Man Christ Jesus to be God-man, Jehovah's Fellow, very and eternal

God. To malign or to weaken this truth constitutes the foulest slander of hell, the greatest insult to God and to his Word.

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II.

Christ Human.

---

**THE true Humanity of our Lord.** While God of the substance of his Father, begotten before the worlds, our Lord Jesus Christ is Man, of the substance of his Mother, born in the world.

Mat. i. 1.  
 1 John iv. 2, 3.  
 2 John vii. to end.  
 John vii. 42.  
 Acts ii. 30.  
 — xiii. 22, 23.  
 Rom. i. 3.  
 — viii. 3.  
 2 Cor. v. 21.  
 — xiii. 4.

Gal. iv. 4.  
 Phil. ii. 7, 8.  
 Rom. ix. 5.  
 Col. i. 21, 22.  
 1 Tim. ii. 5, 6.  
 2 — ii. 8.  
 Heb. ii. 10—18.  
 — iv. 15.  
 — v. 7—9.  
 — x. 5.

The incarnation of the Son of God, is declared by Paul to be “the great mystery of godliness.” It is that mystery which involves all other mysteries. How shall our adorable Redeemer come to reign over a subdued world, except he has first *sat down* to subdue it? How shall he sit down, except he has first *ascended*? How shall he

ascend, except he has first *risen*? How shall he rise, except he has first *died*? How shall he have died, except he have *assumed humanity*? And what humanity except that of his People? Then let his people rejoice in the condescending goodness of their Lord, and anticipate, in their eternal union with him, all the promised glory of his everlasting kingdom. Daniel ii. 34, 35, and 45. Also, Daniel vii. 13, 14, and 27, compared with Rev. iii. 21, may be consulted with advantage here.

Ill might child of Adam dare,  
Alone such glory's weight to bear;  
But fearlessly he takes the load  
United to the Son of God.

---

### III.

#### Man as Created.

---

GOD created man in his own image, in the image of God created he him. This original perfection of the creature is proved by the following texts.

Gen. i. 26, 27, 31.

— v. 1.

— ix. 6.

Ecc. vii. 29.

Col. i. 15, & Heb. i. 3,  
compared with

Heb. ii. 11, 12, 14.

1 Cor. xi. 7.

Jas. iii. 9.

What a noble and majestic being was Adam! the most beautiful, the most perfect creature of God's

perfect and beautiful creation. Every attribute of God was seen in his image, with that difference and limitation only which a bodily form implies: the magnificent tabernacle wherein the Father purposed to exhibit the brightness of his glory and the express image of his person: the form of being in which dwelleth the fulness of the godhead for ever and ever. Thus Adam was (as Paul informs us) a “figure” or type of Christ. Christ must therefore be the antitype of Adam. Now, “whom God did foreknow, he also did predestinate to be *conformed unto the image of his Son*, that He might be the first-born among many brethren.” How great then is the glory awaiting every child of God! How charming the anticipation of the royal Psalmist in Psalm xvii. 15.!

---

#### IV.

#### Man as Fallen.

---

By disobedience Man fell from his primæval state of knowledge, holiness, and happiness.

Gen. ii. 16, 17,  
 compared with  
 Gen. iii. 6—19.  
 Isaiah liii. 6.

Rom. iii. 9—19, 23.  
 — v. 12—21.  
 1 Cor. xv. 21, 22.  
 Ephe. ii. 1—5.

This disobedience was brought about through the

envy and by the subtlety of Satan : but it will be over-ruled for the more glorious manifestation of God's eternal "power" and "mercy;"—a world redeemed evincing that power and mercy more gloriously than a world created. Note the word "twice" as used in Psalm lxii. 11, 12. See also, in David's Psalm of praise, the words "great," "greatly," and "greatness," as used in a single verse with reference to God :—cxlv. 3.

---

V.

Misery of Sin.

---

MAN's alienation from God, so justly and so emphatically called *The Fall*, brought man into a state of sin and misery.

Gen. vi. 5, 11—13.

— viii. 21.

Job xxv. 4, xv. 14, 16.

Psalm xiv. 1—3.

Ecc. vii. 20.

Isaiah i. 3—6.

Isaiah lxiv. 6.

Rom. iii. 23.

— vi. 23.

Ephe. ii. 1—3, 12.

Gal. v. 19—21.

Col. i. 21.

The state of mankind being thus sinful, the necessary consequence is misery. To be "without God in the world" is sufficient to constitute the hell of a rational, reflecting, and immortal creature. The peculiar charm of Eden was "the voice of the Lord God walking in the midst of the garden."



The withdrawal of that voice was Eden's desolation. And until we are brought into the "enclosed garden" of the Christian Church, and hear again "the voice of our Beloved" speaking in accents of gracious and forgiving kindness, we can know no real pleasure in this world of sorrow. Hence the appropriate prayer of the Bride, "Speak, Lord: for, sweet is thy voice, and thy countenance is comely." Song of Solomon ii. 14.

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## VI.

### *Man's utter Helplessness.*

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BEING now a sinful creature, man had no power to raise himself from this state of degradation into which he had fallen.

Psalm xix. 12.

Jer. iv. 22.

John vi. 44.

Rom. v. 6.

— vii. 5, 15, 18, 19, 21

1 Cor. iii. 19, 20.

Gal. v. 17.

— iii. 21.

Ephe. ii. 5.

Col. ii. 13.

As well might man create himself at first, as create himself anew. God is the Maker of all things; and in both our first and second birth "it is He who hath made us and not we ourselves." We lie a prostrate ruin in the dust of sin and the helplessness of nature. And if ever we be raised and formed anew, the everlasting God, the Lord, the

Creator of the ends of the earth, must gather the scattered fragments of his ruined temple, and by the Spirit of his power fit us for his own indwelling again. And what he *can* do, he has said he *will* do, and therefore may all we who are God's workmanship triumph in our new creation, and anticipate the new song which shall yet again be sung over a new heaven and a new earth, emerging from the present chaotic void of error, iniquity, helplessness, and sorrow. Brood again, O Spirit of power and love, over this moral void, and all shall be harmony and bliss once more.

## VII.

## Mediation.

A Mediator was necessary to redeem mankind from this state of degradation and sin.

1 Sam. ii. 25.  
 Job ix. 32, 33.  
 Mic. vi. 6, 7, & vii. 9  
 Rom. iii. 20—24.  
 — vii. 23 to end

Gal. iii. 22.  
 Heb. ii. 17.  
 — vii. 26.  
 — ix. 9—15.  
 1 Tim. ii. 5.

This necessity arises—1. From the nature of the Supreme Being, God being absolutely and gloriously holy: and 2. From the character of Man, man being now altogether as an unclean thing.

The Day's-man between them, must put his hand on both, be God and Man in one Person, a Mediator being not a Mediator of one but of two parties, and by vindicating and upholding the claims of the party injured, thereby expiate the offence, and reconcile the party injuring. This our Jesus does ; and is therefore worthily the one Mediator between God and Man. And while the infinite mind of the infinite Divinity rests with entire and everlasting complacency in the Christ, let all his believing people love him, delight in him, and bring the many crowns of their individual obligations to him. THOU art worthy to receive glory, and honour, and power, for Thou only art the just God and the Saviour.

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VIII.

A Saviour Promised.

---

A Saviour was promised, who was first to come in humility to make atonement for the sins of men. The following scriptures refer to our Lord's humiliation. Let them be well weighed, and the contrast between a coming in humility to atone and a coming in glorious majesty to reign, will afterwards the more strikingly appear.

Gen. iii. 15.	Isaiah liii. to end.
Isaiah vii. 14.	— l. 4—6.
compared with	Psalms lxix. 20, 21.
Mat. i. 21.	— xxii. 6—25.
Dan. ix. 25, 26.	— xvi. 2, 3.
Isaiah lii 14.	John xi. 49—52.

This humiliation of the Son of God we see presented in promise, in type, in prophecy, from the beginning. In every victim the sacrificial fire of Heaven consumed, we see the suffering of the innocent for the guilty, that the guilty, through the suffering of the innocent, might be free. But, inasmuch as our Redeemer humbled himself, God has highly exalted him; and this same Jesus who was born a babe in Bethlehem, scourged in the hall of Pilate, bound by a Roman soldiery, crowned with a wreath of lacerating and tormenting thorns, insulted, mocked, crucified on Calvary, entombed in the sepulchre of Joseph, shall be rewarded for all his humiliation, and again shall Jesus come as the Man of war, the conquering God, the avenger of his own and of his people's wrongs. Isaiah liii. 10, 11. Come, Lord Jesus; come quickly.

Great Prince, return,  
And take the thousand kingdoms of the earth—  
Whose Governments are all provisional,  
Waiting thine advent tho' they know it not—  
And bind them into one by cords of love,  
All cent'ring in thine own most glorious throne.

LEASK.

## IX.

*A Saviour given.*

THE foregoing promise of a Saviour was fulfilled in the person and sacrifice of our Lord Jesus Christ, at his First Advent or coming. See

Isaiah vii. 14, compared with	2 Cor. v. 19, 21.
Matt. i. 21—3, and	Gal. iii. 13.
Luke i. 31, and ii. 21.	1 Tim. i. 15.
Isaiah lxi, and part of	Heb. ix. 28.
2nd verse, compared with	1 Peter iii. 18.
Luke iv. 16—21.	1 John iv. 10, 14,
Isaiah lv. 1—5.	Compare
compared with	Isaiah l. 6, and whole
John vii. 37, 38.	of liii. chapter
Zec. ix. 9, compared with	with
Matt. xxi. 1—11, &c. &c.	Matt. xxvi. & xxvii.
Matt. xx. 28.	Mark xiv. & xv.
John iii. 16, 17.	Luke xxii. & xxiii.
Rom. v. 8.	John xviii. & xix.
	chapters.

Here, then, we see the death and passion of our Saviour Christ, both God and Man, who did humble himself, even to the death upon the cross, for us, miserable sinners; who lay in darkness and the shadow of death, that he might make us the children of God and exalt us to everlasting life.

“Survey the wondrous scene !  
And at each step, let higher wonder rise :

Pardon for infinite offence, and pardon  
Thro' means which speak its value infinite :  
A pardon bought with blood ! with blood divine,  
With blood divine of Him I made my foe ;  
Persisted to provoke, tho' woo'd and aw'd,  
Bless'd and chastis'd, a flagrant rebel still :  
Nor I alone : a rebel universe,  
My species up in arms, not one exempt,  
Yet for the foulest of the foul he dies,  
*Most* joy'd for those redeem'd from *deepest* guilt."

YOUNG.

Abraham told Isaac, God would provide himself a lamb for a burnt offering. In the fulness of the appointed time, God sent forth his Son ; thus providing Christ for the antitypical offering of his Church : "A body (says our Lord) hast thou prepared me :" and in that prepared body, he made a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual. To the cross of our Lord Jesus Christ, then, we point the hopes of all men, and when the mystery of God shall be finished and in its wonderful effects be more clearly unfolded, how rapturously shall we celebrate the dying love of our Redeemer, and by every fresh discovery of its efficacy, be stimulated to higher, nobler, and still more grateful praise. See in the cross the purchase of the crown ; and while the suffering

Church is supplying that which is lacking in the sufferings of Christ, (not indeed in propitiation or atonement; for the offering of the body of Jesus Christ once for all, is the full, perfect, and all-sufficient sacrifice for sin;) but in continuation and in God's purpose; look to the crown for consolation under the cross, and be awaiting with patient and enduring hope the promised *at-onement* of all things in heaven and in earth with God. (Eph. i. 10.) The Gospel of Christ does not consist exclusively of the bloodshedding of Christ: the mystery of God in Christ throughout all time is hidden or deposited as in a treasure-house, into which we must search if we would grow in the knowledge of God; even as we read: "IF thou criest after knowledge, and liftest up thy voice for understanding; IF thou seekest her as silver, and searchest for her as for hid treasures, THEN shalt thou understand the fear of the Lord, and find the knowledge of God." Note well the Wise Man's *ifs* and *then*.—Prov. ii. 3, 4. And be it our ceaseless prayer,

O Lamb of God, the Book unseal,  
And to our hearts explain;  
Let all its life and spirit feel,  
And heavenly wisdom gain.

## X.

*New Birth.*

To appreciate duly and to enjoy gratefully the benefits of Christ's salvation, a change of heart or disposition of mind is necessary.

John i. 12, 13.  
 John iii. 3, 5, 7.  
 1 Cor. ii. 14, 15.  
 2 — v. 17.  
 Gal. vi. 15.

Ephe. ii. 1—5.  
 — iv. 20—32.  
 1 John v. 18.  
 2 Cor. v. 17.  
 James i. 18.

To prove this position further, will not be needful to any one who admits the authority of, "Thus saith the Lord." In the very nature of things, the carnal mind cannot love spiritual objects. It is enmity itself against God, and therefore cannot be friendship with the truths and revelations of God's Word. A complete revolution of sentiment, feeling, affection, must necessarily take place in our minds: or the Person, the work, the cross, and even the glory of the Mediator, so far from occupying our intensest and most delighted contemplations, will scarcely win or detain a single thought. Hence all the negligence and indifference of the many: and hence, too, in the experience of the spiritually-minded person, the habitually felt and oft repeated cry of the martyr



Lambert, "None but Christ! None but Christ." Nothing must separate Christ and the Believer: and only a Believer can truly estimate Christ. There must be *life* before there can be faith and work. See Article IX of the Church.

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# XI.

The New Birth, the work and gift of God.

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THAT change of heart, for which we plead, is both the gift and the work of God by his Spirit.

Deut. xxx. 6.  
1 Kings iii. 9—12.  
Psalm li. 10.  
Jer. xxiv. 7.  
--- xxxii. 39.

Ezek. xi. 19, 20.  
--- xxxvi. 26, 27.  
Eph. ii. 8—10.  
Phil. ii. 13.  
Tit. iii. 3—6.

If *every* good and perfect gift is from above, and cometh down from the Father of lights, most certainly a disposition, in man's naturally depraved unholy heart, to seek God; to mourn for sin; to receive the atonement; to delight in Christ; and to await his glorious appearing, must be God's special and peculiar gift. It cannot spring from ourselves. Birth; rank; station; education, however general or refined, cannot confer this state of mind. Without it, a monarch would be

a beggar; and with it, a beggar is a prince. "O king, live for ever!" may we say to every child of God; and point the very simplest, poorest, follower of the Lamb to revenues of unfailing wealth; palaces of resplendent glory; attendants of brightest seraphim; chariots of salvation; alliances with the Lord and with his Christ; domains of interminable blessedness; and all because there is a heart that mourns for sin, believes in Christ, and loves the God of all its mercies. This heart is God's gift. God seen and known in the *lowly* Jesus, will be enjoyed and loved in the *exalted* Jesus: and Jesus in his resurrection-life, becomes the perennial source of—

The soul's calm sunshine, and the heartfelt joy,  
That nothing earthly gives or can destroy.

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## XII.

*Faith: true and living.*

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**FAITH** in the atonement and resurrection of the Lord Jesus Christ, is also especially the gift of God through the power and in-working of the Holy Ghost.

John xv. 26.

Rom. xv. 13.

1 Cor. ii. 2, 12, 13.

2 — v. 5.

Gal. iv. 4—7.

— v. 5.

Eph. iv. 30.

Col. ii. 12.

Faith is the belief of testimony upon credible evidence. Hearing, reading, meditation, prayer, are the means of faith: in the use of these it is given us to believe; and this faith is proved to be divine in its source by simply crediting what God simply says, and by obedience to his will. It is a fruit of the Spirit, and not a work of man. In its exercise, it is the recumbency of a loving heart upon the object of its dearest affections. It makes no needless haste; but is calm amidst hurrying duties, and appalling dangers. It does not "fret against the Lord" or his undiscovered purposes; but is patient. And as it surveys the present and looks outward from the coasts of time over the vast illimitable ocean of future being, it delights to sing,—

Calm on tumult's wheel I sit,  
'Midst busy multitudes alone;  
Meekly waiting at Thy feet,  
'Till all Thy will be done.

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### XIII.

#### Promises of God.

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THE Spirit by whose Divine agency the heart is changed and faith produced, is promised to those who ask for him.

Luke xi. 9, 13.  
 John iv. 10—15.  
 — vii. 37—39.  
 — xiv. 13, 16, 17, 26.  
 Luke xxiv. 49,  
     compared with  
 Acts i. 4, 5, 8, and  
 Eph. i. 13.

Isaiah xlv. 3—5.  
 Ez. xxxvi. 26, 27, 37.  
 Joel ii. 28, 29, 31.  
     compared with  
 Acts ii. 17—21, 33, 38,  
     and Acts iv. 31.  
 Ephe. iii. 14—21.  
 1 John iii. 22—24.

A human father cannot be more reluctant to give his child a stone for bread, than God the Father of our spirits is willing to give his Holy Spirit to them that ask for him. Why then do not professing christians possess this blessed Spirit? This question may perhaps be solved by another: Is not the Church looking to spiritualities and not the Spirit? It is the act of regeneration, and not the Holy Ghost, which is before the contemplation of the Church; preaching spiritual influences, and not preaching the Spirit energizing in the heart, as having taken the place of Satan therein. As subordinated to the risen God-man, the Holy Ghost testifies of Christ; and every true believer in the Son of God is privileged to ask and to receive that his joy may be full. Touching Divine Knowledge, what a gracious permission is James i. 5! Here is,

The fountain and the living spring  
 Of joy celestial:  
 The fire so bright, the love so sweet,  
 The Unction spiritual.

## XIV.

Faith alone is the medium of justification.

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FROM the foregoing references it is clear that man must be justified by faith alone without the deeds of the Law. We subjoin, however, the following Scriptures as bearing on the same point.

Hab. ii. 4.  
Rom. i. 17.  
John iii. 36, vi. 28, 29  
Rom. iii. 20 to end.  
— iv. 3, 13.  
— v. i.

Gal. ii. 16—20.  
— iii. 6—26.  
— v. 4, 5.  
Ephe. ii. 8, 9.  
Phil. iii. 8, 9.  
Heb. x. 38.

Without regard to works foreseen, or works either done or to be done, God justifies the ungodly. The humbled and contrite spirit receives its justification,—not *for* faith or *on account of* believing, but *by* faith as the appointed medium of the gracious blessing. He is thus justified in the court of God's holiness; in the court also of his own conscience; and, walking religiously in good works, he becomes justified, finally, in the court of the world's esteem or before men. He enjoys a merciful deliverance from sin; 1. In its guilt; 2. In its power: and as the free-man of the Lord, he serves and honours his Almighty and forgiving Saviour with holy readiness and joy.

## XV.

The life or works shew and prove the faith.

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THUS good works are the fruits of the Spirit and the evidences of faith. This is beautifully declared by the XII Article of the Church. Reader, refer to it.

Gal. v. 6, 22—25.

Eph. ii. 10 to end.

— iii. 16—19.

— iv. 1—7.

— v. 9 to end.

Rom. viii. 1—16.

Jas. ii. 7—20.

1 John i. 6, 7.

— ii. iii. iv. chaps.

Rev. xx. 12.

Holiness is the *necessary* consequence of grace. I am a christian: (will the Believer say.) What then? Why, if I be a christian, I am a redeemed sinner; a pardoned rebel; and all by means the most wonderful that infinite wisdom could devise, or infinite love bestow. I am a christian: what then? Why, I am a temple of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am a christian: what then? Why, I am a disciple of Christ, and must imitate him in the meekness and lowliness of his heart, and not please myself. I am a christian: what then? Why, I am an heir of glory, and hastening on to the abode of the blessed, to join the full choir of glorified saints, in singing the song of Moses, the

servant of God, and the song of the Lamb; and surely I ought to be holy and loving and useful here, and so begin to learn the notes of that united song on earth, which I am to sing eternally in a world to come.—Rev. xv. 2, 3. None but the Redeemed can learn it. Rev. xiv. 3.

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## XVI.

### Experience.

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TESTIMONY apart from experience is of small worth. Castles in the air are not houses on the rock. Theory is not practice. Hence the Psalmist's earnest entreaty, O taste and see! Also Peter's striking assumption, *If so be* that ye have tasted!—We propose, under this head, to refer to—1. Law; 2. Conflict; 3. Purity; and 4. Providence.

#### 1.—Law.

Exod. xix. 3—25, also Exod. xx. 1—17.

Exod. xx. 13, expounded Matt. v. 21—26.

Exod. xx. 14, expounded Matt. v. 27, 28.

Rom. vii. 5—12.

Gal. iii. 10.

James ii. 10.

Heb. iv. 12, 13.

A practical knowledge of the extent, the spirituality, and the condemning power of the Moral

Law, lies at the very foundation of true Christian character and obedience. The Law is the glass wherein we see our natural face or condition. A ray of sunlight, whereby we discover the countless particles of dust in a darkened room, is not more powerful than a scantling of Divine Light, shining into the heart of man, in discovering our innumerable sins. We cannot count them: and when, moreover, we remember that whoso offendeth in one point, is guilty of all, then who can pretend to justify himself, or stand unappalled before the justice and the truth of God? The Law enters that sin may abound; and where sin aboundeth, grace super-abounds. Our need of Christ is taught us: we fall at the footstool of mercy, and become willing, most entirely and gratefully willing, to accept a salvation free as the air we breathe, and blessed as God can make it. Ignorance of the real Nature and of the appointed Use of the Moral Law, lies at the root of all the formalism and self-righteousness found among men. Grant me Thy Law graciously, forms a singularly appropriate prayer. Ps. cxix. 20.

2.—*Conflict.*

Gen. v. 20.

Job xlii. 5, 6.

Psaln xl. 1—3.

Isaiah vi. 5.

Jer. xxxi. 18—20.

Rom. vii. 21—24.

Gal. v. 17.

Phil. iii. 7—11.



The two natures of a Believer, are everywhere apparent in holy Scripture, and are invariably felt by every child of God. There must necessarily be this distinction between the old man and the new man. For our *flesh* is not the subject of regenerating grace ; it is the *spirit* of the mind that is regenerated or renewed. That which is born of the flesh *is* flesh, yea, and *would be* flesh could it be born and re-born a thousand times over : whereas, that which is born of the Spirit *is* spirit, and *will remain* eternally spiritual, as opposed to the fleshly nature ; and prove as indestructible as Divinity itself. We are partakers of the Divine Nature, and the Divine Nature cannot die. Hence the conflicts of the true Christian. The carnal mind is enmity against God ; and we may add, against all real godliness : it is not subject to the Law of God, neither indeed *can* be. Uniform experience confirms this testimony. The new nature is holy and cannot sin. 1 John iii. 9. Hence the struggles between light and darkness ; sin and holiness ; flesh and spirit ; Christ and Belial. The Law is powerless here ; God must interpose or no victory can be achieved. The victory, however, is promised to the conflicting believer, and the exclamation, “O wretched man!”

will assuredly be followed (as in the case of Paul himself) with thanks unto Him who giveth that promised victory through Jesus Christ our Lord. See article IX on Original or Birth Sin.

3.—*Purity.*

Gen. xvii. 1.	Acts xv. 9.
Psal. l. 10. with	Titus ii. 14.
Eph. ii. 10.	1 John iii. 1—3.
Matt. v. 8.	Rev. xxi. 27.

Do we then make void the Law through faith? By no means. Yea, rather, we establish it. Did you ever see an eagle chained to a block? The creature is evermore flapping its wings and opening its piercing eye-ball to the sun: such are the feelings of a child of God. Enchained to earth and earthliness, he longs to soar away and to be free from both. His eye of faith gazes upon the Central Point of all perfection, and he would fain be pure as He who hath called him is pure. The depravedness of nature is his continual grief. A clean heart and a right spirit are the burden of his continual prayers. The touch of leprosy or the viper's poison, is not more hateful to him than impurity of thought, and word, and act. Justification before God by faith alone through the sole merit of Christ, thus becomes the sheet-anchor of the Believer's heart, and it is proved also to be the

only true source of holiness in character, and of usefulness in life. See Articles XI. and XII. of the Church, as containing and explaining this most essential and important doctrine very clearly.

And 4.—*Providence.*

1 Chron. xxix. 11, with	Acts xv. 18.
Col. ii. 10.	Heb. i. 2, 3.
Psalm lix. 13; lxi. 7;	Rev. xix. 6.
also Ps. ciii. 19.	Daniel iv. 35.

Do I not fill heaven and earth, saith the Lord? Yes; His Providence ruleth over all. Dark and mysterious are its dealings with men oftentimes: still God has not forsaken the earth. It is the destined scene of the Messiah's final triumph. Scriptures of truth cannot be broken; and God's will must yet be done on earth as it is in heaven. The Church; the Gospel; the Evangelization of the Heathen; Peace Societies; and the numberless agencies now so earnestly and desirably at work for the amelioration and improvement of man's fallen condition, do not, and cannot, singly or combined, verify the kingdom for which Christ taught his disciples and teaches us to pray. No: there is a glorious and a blessed future awaiting this depraved earth of ours. It is the *coming of a kingdom* and not our *going to* one that must meet and answer the Lord's Prayer. For this we wait:

Wars ; rumours of wars ; a vain philosophy ; science falsely so called ; infidelity ; the scorner's repudiation of the Bible ; the painful fact of dishonest men, who eat the bread of the Church only to betray it ; the revival and spread of popism in our land ; persecutions and slights for the Truth's sake, are but severally and together the harbingers of *His* approach whose is the kingdom and the power and the glory. Even personal trials are necessary, for the perfecting of all christian graces ; and those dark providences which we understand not now and cannot explicate, are all working for good ; and must infallibly issue in glory, honour, and immortality, for Christ's sake, to God's chosen and peculiar people.

With patient mind thy course of duty run ;  
God nothing does, or suffers to be done,  
But thou would'st do the same, if thou could'st see,  
The end of all events as well as He.

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## XVII.

### Prophecy.

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WHILE one partial Reader of the Holy Volume might be disposed to say, Beware of Prophecy ; another, whose reading was more general and particular, might very fairly

answer, Despise not prophesyings. We hold it to be inconsistent with the fulness of Scripture Testimony, and detrimental to the perfection of christian knowledge, to condemn or to discourage the study of unfulfilled Prophecy. The following are Scriptures to enforce and warrant the study of that particular part of Divine Theology.

2 Peter i. 19. 1 Peter	Isaiah xxxiv. 16.
i. 10—12.	----- xiv. 11.
Rev. i. 3. xix. 10.	Amos iii. 7.
— xxii. 7, 9, 10, 19.	John xvi. 13.
Dan. ix. 2, 3.	1 Cor. ii. 9—11.
compared with	2 Tim. iii. 16.
Dan. x. 11, 12.	Rev. i. 3, and xxii. 7.

God, from the beginning, having constituted and arranged a series of successive Dispensations, whereof the Millennium (so-called) is to be one; no statement of Divine Truth can be complete apart from a distinct view and a specific mention of general Prophecy. Such was Paul's description of a good or faithful Minister of Jesus Christ. 1 Tim. iv. 6. We must preach a whole Christ and not a half Christ, a full Gospel and not a partial one. The foregoing sufferings are to be followed by a subsequent and far-excelling glory. This the Spirit testifies of the Head, and

the like sequence is affirmed of all the true members of the mystical Body. 1 Peter i. 9, 10, and Romans viii. 18. Christ is the Last as well as the First. He will be the King equally with being the Prophet and the Priest. Blessed are all they who shall once behold the King-Priest in the throne of his predicted Empire. Zec. vi. 12, 13. I the Lord will hasten it in His time. Isa. lx. 22.

The things that particularly mark the present Dispensation are,—1. Suffering: collectively and individually. 2. Imperfection: physical, moral, intellectual or spiritual. 3. Ever increasing degeneracy in the world, combined with a livelier consciousness of some grand amelioration of existing evils, in the Church. 4. Judgment on the enemies of God and of God's Truth: particularly the great Gentile Apostacy. 5. Quietness and hope in the case of the true servants of Christ, through the unchanging faithfulness and never-ceasing care of their Father in heaven.

Among the circumstances revealed or stated to take place in the Dispensation for which we look, are—1. Universal righteous government, subordinate to the Throne of God, and exercised simply to his honour and glory. 2. Total cessation of war and even of the art of warfare. 3. Animosity  
D

and mutual destruction among inferior animals taken away. 4. Earth's exceeding fruitfulness and beauty. 5. Human life again greatly prolonged; while a feeling of grateful benevolence shall bind the Nations of the earth into one loving and delightful Brotherhood.

There are seventeen books of our Bible expressly prophetical. Surely it ill becomes professing Christians to neglect or disparage so large a portion of the Holy Book. Here are fields of verdure wherein we may prayerfully range and gather, through the Spirit's help, most precious flowers of beauty and of promise. Apply to the Future the same rule of interpretation we are all accustomed to apply to the Past, viz: the literal sense of words, and much prophecy will become simple and plain. Serious loss to both the Church collectively and to individual Believers, will follow the neglect of this particular branch of Scripture study; and especially so as the foretold signs of the times multiply around us. Note the great Teacher's practice, Luke xxi. 5—36. How great are his signs! and how mighty are his wonders! Dan. iv. 3. Should we not mark and improve them? My sons, be not now negligent. 2 Chron. xxix. 11. The diligent soul shall be made fat.

We would remember, however, that to see and to believe in the coming events of God's Providence, is a peculiar gift vouchsafed to some while it is withheld from others. The several dispensations of God's grace, mark the sovereignty of his Will: so it was under the Law: Deut. xxix. 4: And so it is under the Gospel: Luke viii. 10. Where the gift is possessed, let it be improved with sedulous diligence and enjoyed by its favoured possessor with modest deference. It is a jewel that emits the purest ray when set in humility and tempered with forbearance. In all our communications with others, we must not forget God's 'peradventure.' 2 Tim. ii. 25.

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## XVIII.

*The Jews.*

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HAPPILY it can now no longer be said, This is Zion whom no man careth for! The set time to favour her, would seem, in God's unfailing mercy, to be come. For his servants take pleasure in her stones and favour the dust thereof. Nevertheless, there be those who cannot see the glorious Future of out-cast Israel, and are slow of heart to believe



God's purposes of love towards his ancient People. Respecting them we submit—1. The restoration of the Jews to their own land. 2. The severed kingdoms of Israel and of Judah to be reunited there. And 3. Christ to be King to them all.

1.—*Their restoration to their own Land.*

Gen. xvii. 8.	Ezek. xi. 15—20.
Deut. xxx. 1—5.	—— xxxiv. 11—15.
Isaiah xiv. 1, 2.	—— xxxvi. 8—36.
Jer. xxxi. 4—12.	—— xxxix. 25—29.
—— xxxii. 37—41.	Luke xxi. 24.
—— xxxiii. 7—11.	Rom. xi. 23.

Wherefore is the land reserved and the People likewise kept distinct from all other Peoples? Is it not for them, and they for it? Judea is emphatically Immanuel's Land;—not to be bought or sold for ever: the Jews are especially his Brethren: He will forego and forget neither it nor them. Abraham and Abraham's seed must yet again possess the Land. From Genesis xii. where Abram's call is related, to Rev. vii. wherein the Tribes are enumerated, the national restoration of the Jews to Palestine is asserted and implied. The Jew is the great topic of miracle, history, and prophecy. The lapse of 3000 years has not obliterated this People or their destiny. The re-

establishment of the Jews in Syria may become a political necessity. All European complications seem to tend towards this consummation. As, also, Rome declines, Jerusalem will rise. The overthrow and extinction of the mock King-priest, will prepare the way for the true One. Thus the Valley of Prophetic Vision, will become the scene of absolute fact; and hence Judea will be the glory of all lands; while Jerusalem, rising like a Phoenix from the ashes of her humiliation, will be made a praise and a blessing in the earth. Let us beware of Isaiah xlii. 19, 20, and see to it that it be not fulfilled in ourselves.

2.—*The two Kingdoms reunited.*

Isaiah xi. 10—13.	Zec. viii. ix. 12—17.
Jer. iii. 17, 18.	x. 6—8. xii. 6, 7. xiv.
— xxiii. 3—8. xxx.	Mic. iv. 1—8,
— xxxiii. 12—26.	compared with
Ezek. xxxvii. 15—28.	Zeph. iii. 14—20, and
Hos. i. 10, 11.	Ezek. xxxiv. 16, 23, to end.

The unities of the Bible are remarkable. In Old Testament language we find one Lord, one King, one consent, one lip, one Land, one Worship, as applicable to Israel; and, by happy consequence, one People. In New Testament language also we have one Lord, one God and Father of all, one Spirit, one body, one mind, and all with a unity of will and of purpose extending beyond all

time and going onward to all eternity. All things in one. Eph. i. 10. And thus will it be with Israel and Judah in the days of their revived prosperity. They shall welcome Him whom their fathers rejected, and bless Him whom their fathers crucified: never more shall they know strife or division among themselves. One Lord shall be King to them all, and they shall not see evil any more. Zeph. iii. 14—20. What a People will they be, and how truly blessed of their God and Saviour!—O the depth! Rom. xi. 33.

Strange that so many Bible readers cannot see this glorious prospect, and should even question any restoration of Israel whatsoever! Is not Luke x. 21, still very applicable to such persons?

*And 3.—Christ to be their King.*

1 Chron. xvii. 11—14	} <i>Types.</i>
1 Chron. xxix. 22—26	
2 Sam. vii. 14—16.	Jer. xxxiii. 17, 20, 21.
Ps. lxxxix. 3, 4, 29—37.	Dan. vii. 13, 14.
Isaiah ix. 6, 7, with	Hos. iii. 4, 5.
Luke i. 32, 33.	Rom. xi. 26, 27.
Jer. xxiii. 5, 6.	2 Cor. iii. 15, 16.

God was their King of old. Him they rejected as their sole and only King in the days of Samuel. Hailed he was, even as the King of Israel, once in the days of his flesh: but this cry was premature, and they crucified the Lord of life and glory:

Nevertheless, he is to appear again, and will yet be manifested to the world as the King of the Jews. The three-times repeated "overturn" of Ezekiel's prophecy, with reference to David's Throne, will yet be triumphantly reversed. There will be a glorious re-establishment of that throne. He will possess it whose right it is. Ezek. xxi. 27. It *must* be so; for, the Scripture cannot be broken; and He is faithful that promises. Compare Acts i. 6, and Micah iv. 9; and be no longer incredulous, but believing. Through your mercy (the intervention of the christian Dispensation) they are to obtain mercy; and even the chief Dominion, under their own desired and expected Messiah, is to return to the Daughter of Jerusalem. The Jew is the only true key that fits in all respects the wards of the prophetic lock. Use it in dependence upon the Spirit's aid, and you will discover greater mysteries and sublimer revelations than you have ever yet seen in the Scriptures of Truth. 1 Tim. vi. 13—16. Abraham is still God's Friend: Should you not honour and respect him in his Seed?

The beam that shines on Zion's hill,  
Shall lighten every land;  
The King who reigns in Zion's towers,  
Shall all the world command.

## XIX.

## The first Resurrection.

THAT such an event will occur as a partial and particular Resurrection, prior to the final and general Resurrection, we gather from numerous Scriptures both typical and express. Were it not so, *one* declaration on the point should abundantly satisfy the Disciples of Him who teaches, Let your yea *be* yea. Our proofs follow.

Rev. xx. 4—7.  
 1 Thes. iv. 13—17.  
 1 Cor. xv. 23, 50—56.  
 Job xix. 23—27.  
 --- xiv. 12—15.  
 Luke xx. 35, 36.  
 John v. 24—29.  
 Psalm xlix. 14—20.

Hos. xiii. 14,  
 compared with  
 1 Cor. xv. 52—57.  
 Luke xiv. 14.  
 1 John iii. 2,  
 compared with  
 Psalm xvii. 15.  
 Isaiah xxvi. 19.

True: the Saints are to rise first, according to St. Paul, before the living Righteous are changed, and both conjointly are to ascend to meet their coming Lord. 1 Thess. iv. 16, 17. But this is not the First Resurrection as foretold and promised in the Scriptures, and that will verify the word, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with him a thousand years. The rest of the dead live not again until the thousand years are ended. It is therefore a resurrection peculiar in both priority and character. It is life *in* death and life *from* or *out of* the dead. We catch a glimpse thereof in the passing of the burning Lamp, towards the evening of the day, through the divided parts of Abram's sacrifice. Gen. xv. 9—7. In Job's awaited change, he said, Thou shalt call and I will answer; anticipating individual rising. Job xiv. 15. According to the Psalmist's declaration, The upright shall have dominion over their enemies in the morning, while the latter shall consume in the grave. Psalm xlix. 14. The sparkling dew drops of the resurrection-morning will be the Saints of God, who shall live again to reflect the glory and beauty of their glorious King. Christ teaches the recompence of a free reward at the resurrection of the just. Luke xiv. 14. Paul ardently desired the better and not the common resurrection, (Phil. iii. 9—11,)—while John, in prophetic vision, sees and pourtrays the wondrous scene. Rev. xx. 1—6. Is all this testimony to be regarded as simple allegory? So it would seem according to the views of many. But, we have not so learned

Christ or Christian Doctrine. If the Resurrection of the righteous dead, prior to that of others and with a lengthened interval between the two, be a figure ; then may Satan be a figure ; the bottomless pit be a figure ; the general judgment itself be a figure ; and thus our Bible may become a book of fables. If you make "souls" to signify principles, then who or what are "the rest of the dead?" Any resurrection of the dead whatsoever will be made void.—"Souls" in Gen. xii. 5, and Acts xxvii. 37, were manifestly living men, and not spirits disembodied : In like manner must the word souls be understood in Rev. xx. 4.

This special privilege is foretold in Daniel xii. 2, 3, and although there would seem to be small space between rising to shine as the firmament and as the stars for ever and ever and rising to shame and everlasting contempt, yet may the interval well be, according to Rev. xx. 5, a thousand years ; forasmuch as we know 1800 years have already intervened between Christ the First-fruits, and, afterward, they that are Christ's at his coming. Moreover, in all St. Paul's marvellously beautiful discourse upon the Resurrection, and his powerful arguments in its favour, there is no mention of any resurrection of the wicked dead

whatsoever. Wherefore? Because this fact was declared elsewhere, and was reserved for the explicit testimony of St. John.

Pity we should be ignorant of the hope set before us in the Gospel, if we be the true servants of Christ; and pity also that the First Resurrection should not more commonly be the stimulant to christian energy and zeal, and particularly the sweet anticipation of those who suffer bonds, imprisonment, and contempt for the Gospel's sake! This Truth was, doubtless, the sustaining comfort of the Martyrs in their fiery trials. Are we so sure that trials, even of a fiery kind, may not await the Church of God, and that, therefore, the like consolation may not be required again? Should we not then familiarize our minds with "that blessed hope?" and, like the Apostle, aim, by every means, to realize and to enjoy it in our own persons finally? Titus ii. 13.

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## XX.

### *The Glory-Advent.*

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THE advent in glory of our blessed Lord was the common belief of the three first centuries of the Christian Era. It was found as



an Article of belief in every Orthodox creed of the christian world. Why then is this Truth fallen into disuse, and within our own memory and experience been scarcely heard in the Pulpits of our Land? *It was to be so* according to the Prophetic Word; and thus another proof is afforded of the Divine inspiration of holy Scripture. "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. xii. 4. Jeremiah says, "In the latter days ye shall consider it perfectly." Jer. xxiii. 20. And a greater than all the Prophets represents the wise and the foolish virgins as alike slumbering and sleeping. Matt. xxv. 5. But now the midnight of the world is approaching, we begin to hear the cry, Behold, the Bridegroom cometh: Go ye forth to meet him! Israel and the Elect Remnant of the Gentile Church, will both presently exclaim, with rapturous surprise and delight as in Isaiah xxv. 9.

Psalm l. 3—6.  
Isaiah lxvi. 15, 16.  
2 Thes. i. 7—10.  
Joel ii. 11, &c.  
Isaiah xxxi. 4.

Psalm ii. and cx,  
compared with  
Rev. ii. 26, 27, and  
Rev. xix. and xx.  
Psalm xlv. to xlviii.

Isaiah xxvi. 21,	compared with
compared with	Rev. xix. 11, 21.
Joel iii. 13, and	Dan. ii. 35, 44.
Mic. i. 3, 4.	1 Thes. iv. 16.
Isaiah lxiii. 1—6.	Jude 14, 15.
——- xxxiv. 5—8,	Mal. iii. 1, 2, iv. 1.

'This advent of Christ is emphatically called the "Second" because there are but two personal advents, neither more nor less than two. We never read of a second departure and a third return. No: the Lord came once in the end of the Jewish world or age, and gave himself in sacrifice for sin: He will appear the second time, without sin, unto salvation, and this (be it well observed) to *them that look for him*. Heb. ix. 24—28. Meanwhile, let us obey the command so affectingly given to us in Isaiah xlv. 22.

This appearing of Christ will be actual and literal; for, how can a *body* appear spiritually? Besides, the Lord is present by his Spirit now; and that which is already present, cannot be said to come.

Moreover, this appearing will be visible: mark the angel-testimony of Acts i. 11; and note the delightful story of the Father's House, wherein the one impaired Mansion is being made ready or prepared for the reception of its ransomed guests. The great Master says, "I will come again and

receive you to myself." John xiv. 1—6. Can this be a spiritual coming? And will it be invisible to sense and sight?

The appearing will be also glorious. It will be truly the glory-advent in contradistinction to the advent in humiliation and sorrow. Three spheres of glory will be united into one: His *own* acquired glory as the Mediator: the *Father's* glory as the Divine Saviour; and the *angels'* glory as his attendants and ministers. Luke ix. 26. All the several glories of the three Intelligences, Divine, Human, and Angelic, are to be united into one glory; and that glory the chariot-cloud whereon the Son of Man will ride in pomp and majesty.

Enoch, the seventh from Adam, prophesied of this majestic coming; and passing over, in prophetic vision, all the mutations and events of 6000 years, the holy Seer's attention was fixed upon the single object of the Lord's return. Jude 14, 15. Is not this fact remarkable? and does it not well deserve the solemn attention and consideration of the Church?

Finally: the Dispensation of the Spirit, under which we are now placed, cannot possibly be intended to preclude or to supersede the Kingdom of the Son of Man. A thousand Scriptures would

thereby be falsified and broken. Isaiah ix. 6, 7, combined with Luke i. 32, 33, remain to be accomplished in their fulness of import. A harvest without a reaper; a marriage without a bridegroom; a judgment without a presiding judge; and a kingdom without an anointed king, would one and all be strange anomalies. Notice the contrasted *when* and *then* of Matthew xxv. 32. The Lord has never yet appeared in his glory; therefore has the Son of Man never yet sat in the throne of his glory. Is it asked, Upon what throne he does sit? The answer is, the Father's throne. The throne peculiar to Himself as Man, and whereof His People are to partake, is in abeyance yet; and never will it be established till He shall appear whose right it is to govern all the earth. But, we pause; referring simply farther to Dan. vii. 13, 14; Psalm viii. 1—8; Heb. i. 6; Rev. i. 21, and xix. 11—16, as correspondent Scriptures to be studied in connection.

Whoso readeth, let him understand, nor suffer the blessed announcement of the Glory-Advent to remain a rare subject in our Pulpits, or a dead letter in our Bibles.

Come, then: and added to Thy many crowns;  
Assume yet one, the crown of all the earth!

COWPER.

## XXI.

## Christ and the Church's mutual Reign.

IN the grand and most heart-cheering prayer of our great High Priest, as contained in the 17th chapter of John's Gospel, we note a glory that may be seen and not partaken of; this is the Divine glory: at the same time there is a glory which the Son of Man can impart to men, a communicable glory, which he, as the Mediator, could receive, and therefore also give to others. What glory and honour soever Christ received, he can communicate: Hence the mutual participation of the Church with Christ in his Kingdom and rule.

Rev. xx. 2—6. v. 10.

Rev. xxii. 3—5.

Ezek. xliii. 7.

Ezek. xxxvii. 24—28,  
compared with

Rev. xxi. 2, 3.

Job xix. 24—26.

John xiv. 1—5, & 28, 29

Jer. xxiii. 5, 6.

Isaiah ix. 6, 7, xxxii. 1.

1 Tim. vi. 14.

Mic. iv. 1—8.

Acts i. 9—11,

compared with

Zec. xiv. 1, 4, 9.

Matt. xix. 28, 29.

Rev. v. 9, 10.

1 Cor. vi. 2, 3.

But what Church? Doubtless the holy Catholic Church, wherein we profess to believe: *Catholic*,

as comprehending the Church, the *Ecclesia*, of all ages and of all generations; and *holy* as characterized by regenerating grace and hallowed by the indwelling Spirit of God. A Church visible, we *see*; we *believe* what is invisible to us, and known alone to God. Hence no visible Church is the holy Catholic Church,—and least of all the Greek and the Romish communities, both of which are idolatrous and superstitious to an extreme: but only the People whom God hath chosen in Christ before all worlds and in whom he will be finally glorified. This is the Bride, the Lamb's wife, Rev. xix. 7—9; the Queen that is to be brought unto the palace of the great King; and whose children shall be made Princes in all the earth. Psalm xlv. 15, 16. Thus will the blood of the slaughtered Saints be avenged, and the travail of the Saviour's soul be satisfied and recompensed. All on earth shall be blessed in Him, and all shall call Him blessed. His crown; his throne; his kingdom, will all be ours by gracious participation, and then the high-priestly prayer of our Lord will be answered in our eternal glory and blessedness with Himself and with his Redeemed. Rev. xvii. 14, and 2 Tim. ii. 12.

We submit another remark touching John xvii.

chapter. In verse 21, the Lord prays for the unity of his People, in order that the world may believe his mission. If this prayer was intended to signify the conversion and unity of *all* men, where would be found the world to believe that the Father had sent him through his disciples unity? No: the world would only believe as the devils believe, and stand self-convicted and self-condemned as they do. The Church and the Churches will ever be distinguishable, though we cannot always distinguish them. All whom the Father has given to the Son, shall unquestionably come to him, and *one of them* he will in no wise cast out. John vi. 37. Should another dare intrude, the question will be, "Friend, how camest thou in hither?" And the true servants of God will alone remain to share the royal honours of the King, and to rule in His triumphant kingdom. This was Paul's wish for both himself and his believing Converts. 1 Cor. iv. 8. Let it be our prayer also.

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## XXII.

*The Earth in its amended condition.*

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How strange, with the Word of God in our hands, that men should so commonly

contemn the earth and sigh for dissociation with material things! How little think they that were they themselves actually in the state invisible at this moment, they would all return to earth again! Is not Christ coming again to this world? Are not all his Saints to come with him? Where is Paul to receive his crown, and with him all who love the Lord's appearing? Is not the Father's will to be done on earth as it is done in heaven? And do not the Redeemed await their reign on earth according to Rev. v. 9, 10? Ponder the following Scriptures:

Gen. ii. 4 with Matt. xix. 28

Rev. xxi. 1—6.

Isa. iv. to end of chap. xi.

— xxiv. 21, 22.

Rom. viii. 19—23.

Psalm xxii. 26—28.

——— lxxii. 16—19.

Zech. xiv. 8—21.

Jer. iii. 17, 18.

1 Peter i. 3—9.

The first grant of the earth to man was most explicit; Gen. i. 28. The same grant is renewed in Psalm viii. 3—8. And finally, in Heb. ii. 9—11, the grant is assumed and enjoyed by Christ, the second Man, to be retained for ever, on our behalf, as our lawful Heritage. In the earth, as thus subjugated and renewed, all will be joyous, happy, and thankful. Satan will be bound and restrained a thousand years. The curse now affecting the



ground, will be removed. The groans of the Creation will cease, and be exchanged for universal praise. Jehovah's glory will be seen over all, like the glory-cloud which shadowed and refreshed His people in the Wilderness.—See Isaiah iv. The *where* and the *extent* of the glorious scene, are told us in Daniel vii. 27. It is *earth*, and over *all* the earth, and not in some far-off orb of immensity.

Why should we not anticipate these blessed and glorious promises? Are they not preferable to sickness, death, the grave, and the state of disembodied spirits? Christ came out of Hades and brought forth one Penitent with him as the earnest of the emancipation of all the pardoned and accepted that are there. The Gates of Hades are not for ever to prevail or to remain closed upon the righteous: He who has the Keys of Hades and of Death, will open them; and the Saints shall rise to rule with their victorious Lord over an Earth renewed and blessed with more than its primæval blessing. Let none say, these are non-essential truths:—All truth is essential; and the christian fabric would be incomplete were but one stone of the structure to be lacking in it. God has *not* forsaken the earth; and who

knows but the earth may yet form the metropolitan world of the universe, whence the Divine Glory shall radiate through illimitable space? The cross and the crown are not dissevered in God's estimate of things: why should they not be united in our esteem?

For ever, O Lord, thy Word is settled in heaven: Psalm cxix. 89: O let it also be verified and established upon earth! Thy kingdom come. How long, O Lord, holy and true? When shall it once be?

In all the Scriptures, we find three heavens and three earths described and foretold: that is, the earth with its circumjacent heavens, under a three-fold condition. In 2 Peter and iii. chapter, they are all consecutively mentioned: 1st—the heavens and the earth that *then* were (before the flood:) 2ndly—The heavens and the earth that *now* are (since the flood;) and 3rdly—The heavens and the earth, which, according to a certain promise, we do *look for*. Do you ask, Where is this promise? See Isaiah lv. 17—25, and also lxvi. 21, 22. In the face of testimony so precise and clear, how wholly unnecessary does it seem to interpret the Gospel Church or the Gentile Dispensation, as constituting the New Heavens and the New

Earth! How can we "look for" what we already possess? And where is now the "*righteousness*" that is to characterize God's new earth? How void and unmeaning does human opinion oftentimes render the inspired Word! O for simple faith in simple testimony! When the Son of Man cometh, shall He find this faith upon earth? Luke xviii. 8. Hardly, we fear.

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### XXIII.

#### *Close of the Millennial Reign and Kingdom.*

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HERE we approach a point whereupon little is revealed or intimated. This point, however, is precisely that, which Questionists and Doubters are most curious to learn something about.

Passing over or disregarding all beside, they will inquire about dates, the losing of Satan after the Millennial Period and Kingdom is passed, and other unrevealed purposes of God: and thus they proceed to perplex both themselves and others. To all such questionists we would simply reply, We have

no more to state than God has been pleased to reveal. A devout and modest reader of the holy Word, will not intrude into those things which God has withheld from our present knowledge and capacity. We bring you to the vestibule of the King's Palace ; we leave the exploration of the Palace to a future day. The hour-glass of time is rapidly emptying itself: the eternity that lies beyond will presently be unveiled. Further Revelations may be made to man, or those we already possess will become plainer. Providence is the great expounder of Prophecy, and the Word of the Lord will stand though heaven and earth might pass away. Let it here suffice merely to state,

1. Satan, being loosed, will stir up the Nations to rebellion, and make his final attempt to overthrow the Kingdom of Christ. Rev. xx. 3, 7, 9.

2. He will be defeated and cast into the lake of fire, where the Beast and the false Prophet, *i. e.* the Roman Empire and the Papacy, had been cast before. Rev. xx. 10.

3. The General Resurrection and final Judgment will follow thereupon: Rev. xx. 11—15.

4. New Heavens and new Earth will appear, and remain for ever. Rev. xxi. and xxii.

And 5. Christ will resign the Millennial Kingdom to the Father, to whom He will yield up the earth as a reclaimed and a purified oblation—and *God will be all in all*. 1 Cor. xv. 24—28.

Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the Just shall walk in them: but the Transgressors shall fall therein. Hosea xiv. 9.

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#### XXIV.

*Uses of Scripture Testimony in the fulness  
of its letter.*

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THESE are various and manifold. It might almost suffice to say, all Scripture, as given by inspiration of God, must necessarily be profitable: but we will specify a few particular uses relating especially to the Prophetic Word.

1. Motive to watchfulness and prayer is hereby largely afforded.

Mal. iii. 2.	1 Thes. v. 2, 4. 6.
Matt. xvi. 27.	1 Tim. vi. 14. 15.
—— xxiv. 42—51.	Heb. x. 24, 25, 35—39.
—— xxv. 6—13.	1 Peter i. 13.
Mark xiii. 32—37.	—— iv. 7.
Luke xii. 35—48.	2 Peter iii. 10—14.
—— xxi. 34—36.	Rev. iii. 2, 3, 11. xvi. 15.
1 Cor. i. 7, 8.	Isa. lxiv. 4. 1 Cor. ii. 9.

In all these References, it is the coming of Christ that forms the ground of Exhortation to christian walk and practice. Why supersede this ground by death, judgment, and eternity? The latter are solemn realities indeed and to be judiciously employed: but the former are the true Bible motives for energy, activity, watchfulness, and prayer. Did you never note the *untils* of Psalm cx. 1, and of Acts iii. 21? Does until signify for ever? In the one case the subjugation and destruction of Christ's enemies finishes the period: in the other, the Epiphany or personal appearance of Christ from heaven, will terminate it. The day and the hour, we know not; therefore let us watch evermore. Study Matt. xxiv. 26—51, and look onward with earnest and rejoicing hope to Col. iii. 4. Not death but life is our crown.

2. Use the Word of Prophecy for Consolation.

Matt. xxiv. 45—47.  
 —. xxv. 10, 32—34.  
 Luke xii. 37—44.  
 Col. iii. 4.  
 1 Thes. ii. 19.  
 —. iv. 13—18.  
 2 Tim. iv. 1, 8.  
 Tit. ii. 13—15.

Heb. ix. 28. x. 36, 37.  
 Jas. v. 7, 8.  
 1 Peter i. 3—8.  
 —. v. 4.  
 1 John ii. 28.  
 —. iii. 2.  
 Rev. xxii. 12.  
 1 Thess. v. 23.

What is earth at present but a battle-field, whereon the powers of Light and Darkness wage continual war? What is the Christian Believer in himself but a weak, infirm, and helpless creature? What are the friendships of the world but airy nothings? Look also at the Professing Church: what strifes! what divisions! what jealousies! what glaring falsehoods and what proud assumptions! Men professing themselves wise, become fools. Treaties and alliances are being formed, and the Nations forming them are at the same time expending millions sterling in arming and the art of war. Good men even are counting much upon Isaiah ii. 1—4, and altogether ignoring Joel iii. 9—14. Pulpit and platform resound with Psalm ii. 8, without the slightest regard to verse 9 of the same Psalm. "Leaven" they say, is diffusing itself throughout all ranks, classes, nations, and people; none knowing or seemingly caring to know, that leaven or sour-dough, in holy scriptures, never, in a single instance, betokens grace,

or righteousness, or truth ; but contrariwise everything like corruption, error, sin, and spiritual death. Were it even otherwise, the *Measures* only would be leavened and not the Mass. Then too individual sorrows ; alas ! how numerous and how varied are they ! Appalling accidents ; tears of bereavement ; ungrateful forgetfulness of obligation ; the ignorance and carelessness of the rustic multitude ; and all griefs, too bitter and too afflictive to be mentioned, must meet their alleviation in the sure Word of Prophecy. Why then withhold it ? Why discountenance its study ? Why not follow Christ in this particular, “ Look up, and lift up your heads ; for your redemption draweth nigh.” The three first chapters of Genesis tell us of a Paradise created and lost : the three last chapters of Revelation inform us of a Paradise to be restored and perpetuated : “ Wherefore comfort one another with these words.” 1 Thess. iv. 13—18, and so let the Canaan of promise be our solace in the wilderness of sin.

And 3. For the use of edifying.

I have seen, said One, an end of all perfection, but Thy commandment is exceeding broad. Psalm cxix. 96. Sublunary things are finite and may be measured ; God’s commandment is infinite and as



illimitable as himself. In Christ are hid all the treasures of wisdom and knowledge: What a volume for our study and appropriation! And yet what a paucity of idea, and how small the degree of Divine Knowledge, among professedly Christian People! This is much to be regretted both on their own account and on account of Christian Teachers. We cannot work without material; and the alleged unprofitableness of the Public Ministry must not altogether be laid to the charge of the Clergy. We can only effectually edify them, as our hearers become intelligent and pious. Study then your precious Bible, and, not least or last, the prophetic parts of it. As you climb the mountain, your prospects will expand. When you gain the summit, the whole Scheme of Divine Revelation will lie in beautiful expansion around you. You may speak, understand, and think now as a child: then the manhood of your being will be attained, and you shall know even as also you are known. 1 Cor. xiii. 11, 12 Meanwhile, aim to *grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii. 18. Be not babes for ever.

How strange does it seem that our Statesmen, while calling themselves Christians, and professing

to revere the Scriptures as the Word of God, should, nevertheless, withhold the Bible from our schools in India, and also from the National Schools of Ireland! Can this proceeding be other than infatuation arising from judicial blindness? I do not think we are far wrong in fearing or suspecting a similar course of proceeding in England itself. Jesuitical influence is everywhere at work, in palace, hall, and cottage; and Popery will deprive us of our Bible if it be in the power of Satan and of Romish craftiness to accomplish the fearful spoliation. Therefore, let all true Englishmen, and every faithful servant of Christ among us, be jealous, yea, *very* jealous, for the Lord of hosts, and for the honour and prevalency of God's holy Word. Education apart from Religion, will be found an unmixed evil, and generative only of infidelity and pride. "Knowledge puffeth up, but charity edifieth." All our doings, without this principle of holy love to influence the conduct, will prove nothing worth. Pray the Collect of your Church for Quinquagesima Sunday.

Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. Psalm cvii. 43.

## XIV.

## ORDINANCES.

ORDINANCES of Divine Service, have existed from the beginning, and under every modification of Law or Divine Revelation. They form the cords of a man, and the bands of love wherewith the Almighty Creator would bind his creatures to himself in simple affiance and in glad dependance. Should we wish or seek to break these bonds? Alas! that many should effectually sever them. Hosea xi. 4. Psalm ii. 3. Still the bond of the Covenant remains unbroken, and ordinances of grace cannot be rejected or depreciated with impunity.

In a brief manner, we will notice—1. The Sabbath. 2. Baptism. 3. The Communion. And 4. Christian fellowship.

1.—*The Sabbath.*

Psalm cxxii. 1.	Num. xv. 32, 36.
Gen. ii. 2, 3.	Neh. xiii. 15—22.
Exod. xvi. 22, 23.	Luke iv. 16.
——— xx. 8—11.	Acts xx. 7.
Isaiah lviii. 13, 14.	Rev. i. 10.

It is not to be supposed that God would give Ten Words or Precepts to mankind, nine of which

should be moral and universally binding upon men, and one of them merely ceremonial and to be limited to a special time, land, and people. No: the commandment relating to the Sabbath is equally obligatory as all the rest. Necessity and mercy, are the alone exemption to its solemn observance. Least of all should members of the Church of England transgress the Law of the Sabbath, whose prayer each Sunday is, "Lord have mercy upon us, and incline our hearts to keep this law." *Mean* your prayer as well as *say* it; and do not mock your Maker by thoughtless words upon a graceless lip. Ezek. xxxiii. 31. Our holy day is at once the emblem and the earnest of Heaven itself. How would all those enjoy an eternal Rest, to whom an earthly Sabbath was a weariness? Let us, like John, in Patmos, be found in the Spirit on the Lord's Day, and our Sabbath will be our delight, the day of the Lord, and honourable.

## 2.—*Baptism.*

Matt. iii. 13, 17.	Rom. iii. 28, 29.
— xxviii. 19, 20.	— vi. 4, 5.
Acts viii. 36—39.	2 Cor. v. 17.
Heb. x. 19—22.	Gal. iii. 26, 27.

We hold that the Baptism of young children is in any wise to be retained in the Church, as most

agreeable to the Institution of Christ. Article XXVII. Did not the great Author of our Faith declare, Of such is the kingdom of heaven? Observe, kingdom OF heaven, and not kingdom IN heaven; and therefore the Church upon earth. The professing Church must mainly consist of children, and to this are they to be admitted by the Sacrament of Baptism.

The mode of admission may vary according to circumstances. The Church admits of sprinkling, pouring, and dipping at the option of the parties concerned. Singular that while the Bible is silent about dipping or immersion, we do read of sprinkling and pouring. Ezek. xxxvi. 25, Isaiah xlv. 3. It is, however, of small importance either way, if water be the element and the act be performed in the Name of the great Tri-Unity.

We are free to confess that in the Public Baptism of Infants, we would like the strong assertions of the Service to be changed into humble supplication. In place of *is* regenerate and born again of the Spirit, let it be, *may* this child be regenerate and born again. And so likewise in the Confirmation and the Burial Services. Might this revision of our Liturgy take place, thousands of aggrieved consciences would be healed and millions of the

population might be conciliated towards the Church of our Land. Can we have too much simplicity and heart-sincerity in the Public Ordinances of our Religion?

The children of Issachar were men who had understanding of the times, to know what Israel ought to do; the Heads of them were two hundred, and all their brethren were at their commandment. O that our twenty-four Bishops and all their brethren of the Clergy, did but possess the like discernment, and would act accordingly! 1 Chron. xii. 32. The Church of England, in that case, might fairly be a city set on a hill, whose light should illuminate the world.

God grant to the wise men among us to know the times and their signification! Esther i. 13.

2.—*The Communion.*

Exod. xii. 1—28, with 1 Cor. v. 6—8.

Luke xxii. 19, 20, with 1 Cor. xi. 25, 26.

The Communion is in no sense a sacrifice for sin, but simply one of praise and thanksgiving. There is no altar (literally) in the Christian Church or any sacrificing Priesthood under the Gospel. Christ is at once the altar, the sacrifice, and the Priest of his People. Throughout the Book of Common Prayer, there is no mention of any other altar. All transmutation of the elements of bread

and wine into the fancied body and blood of Christ, is precluded and denied by the Church of this Realm; and any adoration of the elements, after consecration, is pronounced to be idolatry, and therefore to be abhorred by all faithful christians. We do this in remembrance of our atoning Lord, and feed on Him in our hearts by faith. How beautiful and simple is this Ordinance thus understood. Wherefore mystify it and try to associate therewith the pagan-popism of ancient and modern Rome? If Christ were formed in the heart, he would not be worshipped on a table. Not the absurdest act of idolatry and folly in the heathen world, equals the absurdity and blasphemy of the Popish Mass. It is a deifying of an impossibility, and then proclaiming that impossibility a God. We may learn the result of this awful falsehood in Dan. vii, and Rev. xviii: utter destruction awaits it. Let us pity the blindness of the Nations, and diffuse our precious Bible far as winds and ships can carry it. In studying John vi. also, note verse 60 as the key to the chapter, and mark well Article XXVIII of Religion. "Little children, keep yourselves from idols." 1 John v. 21. Incense, robes, tapers, flowers, and mystical movements, are fond fancies, vainly invented, and abhorrent to the principles of the Church of England.

*4 and Lastly.—Christian Fellowship.*

1 Sam. xviii. 1, and 2 Sam. i. 17—27.

2 Kings ii. 1—18.

Col. ii. 2.

Psalm lxvi. 16.

Luke xxiv. 13—31.

1 John i. 3, 4.

Mal. iii. 16, 17.

Here is the blessed charm of profitable association. This is the sunshine of earth's dearest relationships. Without this bond of holy union, all is sunless, all is cheerless, to the gracious heart. A dungeon would be radiant with true heart-fellowship therein: a palace would be dark and dull without it. Beautiful to observe the Lord's communication with his disciples as they walked and were sad: Luke xxiv. 15—17, and cheering to remark His anticipated re-union with them in the world of glory. Matt. xxvi. 29. May the writer and the readers of this little book share with them their blessedness! Meanwhile let all read the Bible more; seek to understand it better, and quietly await all that Prophecy has foretold as the Heritage of the Sons of God, and which the Divine faithfulness and power are pledged to accomplish for them. Isaiah xlv. 10.

Although my house be not so with God; (as a Father and a King could wish, said David,) yet hath God made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire. 2 Samuel xxiii. 5.



Exceeding great and precious promises are given to us in the holy Word. 2 Peter i. 4; and all the promises of God in Christ are YEA, and in Him AMEN, unto the glory of God by us. 2 Cor. i. 20. Let each Reader pray, So be it, Lord! for Jesus Christ his sake; and to Thee shall be the everlasting praise. Amen. And now, Reader,

God's right hand be holden o'er thee,  
Circling thee with peace profound;  
May his shading wings protect thee,  
Guardian angels watch around.

Jesus' death and precious bloodshed  
Bring thee blessing evermore;  
May thy soul, thy life, thy honour  
In his keeping rest secure.

TRANSLATION OF ICELANDIC POETRY.

## ADDENDA.

*A few Scriptural Studies are here appended, as specimens, whereby the Christian Student may acquire a method of studying all Scripture with much profit and advantage to himself.*

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### I.

#### **The Mother-Text of the Bible.**

Genesis iii. 15.

Wherein note :

I. The two Seeds ; the woman's seed and the serpent's seed : the former signifying Christ both personal and mystical ; the latter Satan and the children of the wicked one.

II. The enmity placed between them. God himself has placed it. Hence no reconciliation can ever take place between the respective seeds.

III. The enmity will continue between the Seeds, until the Advent of the Lord in glory. The "heel" of our Humanity, although bruised, may yet be healed : the "head" of Satan will be irremediably crushed, and his power annihilated. Psalm cx. and Rev. xxi.

And IV. 'The woman's Seed, in both Christ and his people, will gloriously triumph at last over all their enemies. See songs inspired and prepared for the due celebration of the mighty victory. Exod. xv., Psalm xcvi., Isaiah xii., and Rev. xv.

Thus like as a forest of oak trees may proceed from a single acorn ; so, in like manner, the whole Bible may be resolved into a single text ; while all Scripture is but the development of the first prophecy or promise of the Word of God. Unity of purpose, design, and matter, pervade the Scriptures. God's one mind fills them. Job xxiii. 13.

Whoso readeth, let him understand. Matthew xxiv. 15.

## II.

God's provided Lamb.

Genesis xxii. 7, 8.

Wherein we find,

I. Isaac's inquiry :

And II. Abraham's reply.

Isaac was well acquainted with the nature, use, and necessity of sacrificial offerings : if otherwise, wherefore his inquiry ?

Abraham was well assured that He who appointed and required them, would, in due time

and place, provide the desired antitypical victim.

Hence, after the virtual death and resurrection of Isaac, Abraham called the name of that place, Jehovah-jireh ; which, being interpreted, is, The Lord will provide; or, In the mount the Lord shall be seen.

After 1800 years, the Messenger of the Covenant came, crying in the wilderness of Judea, "Behold the Lamb !" God had now provided the required Lamb for a burnt offering : and in this mountain of Moriah or of Calvary (for both are parts of the same range) the Lord was seen.

Isaac's inquiry therefore is now answered ; and the slaughtered Lamb of God will remain the great object of our faith in time and the unceasing burden of the songs of eternity. Rev. v. and xiv. chapters, compared with Exodus xii.

How truly is Jesus the Alpha and the Omega ; the beginning and the end ; the first and the last ! From the Genesis of Creation to the consummation of the Ages, evermore is He the provided and the slaughtered Lamb of God which taketh away the sin of the world. Gen. iv. 3, with Rev. xxii. 3. Look unto Me and be ye saved, all the ends of the earth. Isaiah xlv. 22.

## III.

## Types,

1 Chron. xxix. 22—26.

SHADOWS do not reflect a shade : figures do not represent idealities. Apples of gold in net-work of silver, are always distinguishable, and may not be confounded one with another.

Remark,

I. The circumstance of Solomon's being made king the second time.

II. The assumption by king Solomon of his father David's throne.

III. The submission of all the Princes, the mighty men, and of all Israel, to king Solomon.

IV. The royal majesty bestowed upon him,

And V. The reign of David, in the person of Solomon, over all Israel.

From what substance does this shadow fall? What imports this figure? How extricate the golden apple from its silver net-work?

There are several conjoint types of the Messiah, who is called Christ. For example, Moses and Aaron; Josedeck and Zerubbabal; and here we find David and Solomon. Lev. ix. and Zech. iv. and vi. chapters may be studied.

David and Solomon united are Christ in his two-fold character of warrior-king and peaceful prince. The Advents of humiliation and of glory, with their respective results, are thus presented to our view.

Was Solomon made king a *second* time? So will Christ be revealed or made. 1 Kings i. and Rev. xix. chapters. Fulness of royalty awaits him.

Did Solomon assume his father's throne, and was that throne at the same time "the throne of Jehovah?" So with Christ. The thrones of David and of the Lord, conjointly, meet the Divine and Human Natures in the one Messiah.

Did all submit to Solomon upon his being made king the second time? So again, touching our Lord, as in Psalm lxxii. and 1 Tim. vi., we read, Who is the great and only Potentate.

Did wondrous majesty attend on David's son? A greater than Solomon is here! *Such* "royal majesty" as no King else has known will be given to Jesus Christ. Luke ix. 26., Rev. xix. 16.

And thus will "David" in the true Solomon, rule over all; while Israel shall be the favoured and the honoured People of his grace among the saved Nations of a regenerated Earth. Matthew xix. 23, with Zeph. iii. 15. 1 Kings i. 39.

The zeal of the Lord of hosts will perform this.  
Isaiah ix. 6, 7. Can you doubt it?

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## IV.

*The Joyful Sound.*

Psalm lxxxix. 15, 16.

THERE are many kinds of voices in the world, and none of them is without signification.

Here is a voice or sound, the tones whereof are joyful. Notice we

I. The joyful sound.

II. The blessedness of the People that know it.

What is the sound here alluded to? Num. x. 1—10, will inform us.

Two trumpets of silver, of a whole piece, were required to be made. The uses of them were various: they were especially to be blown over the burnt offerings, and over the sacrifices of their peace offerings. When the vibrations of the silver trumpets fell upon the listening ear of the people, what would be the nature of the sound? Would it not be joyous? and particularly so as announcing the accomplished atonement for sin and the sacrificial peace-offering? O it would be a joyful sound indeed, and blessed, truly, would be all they who heard and understood it.

Behold the two Testaments inspired by one Spirit, bearing their united testimony to the one Mediator. Glad tidings of great joy unto all people, might well be the burden of the angel's song over the plains of Bethlehem. Luke ii. 14.

And wherein lies the peculiar blessedness of knowing the joyful sound? In three things:

- |                 |   |
|-----------------|---|
| 1. Light.       | } See text and note<br>each separate<br>clause. |
| 2. Joy.         |   |
| And 3. Triumph. |   |

Reader,

You may *hear* the sound and not understand it or heed it. Such only are blessed who hear and *know* it. Is this your happy lot?

*Observe and Do: hear and keep* the words of this book, are solemn injunctions with reference to the Gospel. Lev. xix. 37; John xiii. 17; and Rev. i. 31.. May we note them well.

## V.

### The Pilgrim Church.

Song of Solomon viii. 5.

How true and beautiful is the picture of a pilgrim-traveller that is presented to our notice in Exodus xii! Girded loins, shod feet, and staff in hand.



Whence came they? Out of Egypt. Whither going? To the Better Land. What between the two? A waste and weary wilderness. How supported there? Upon Manna from Heaven and Water from the Rock. Psalm xc. the song of their pilgrim-way : while

A land of corn, and wine, and oil,  
Favour'd with God's peculiar smile,  
With every blessing blest ;

lay evermore before their expectancy and their hope. A way they had not trod before was to be passed, and now "victuals" were commanded to be prepared for the passage of the Jordan, and ultimately Joshua divided the land among the Tribes. Read Joshua chapter 1st. Apply these deeply interesting incidents, and immediately the question arises, Who is this that cometh up from the wilderness leaning upon her Beloved?

- I. Who is this ?
- II. What is the apparent action of the party ?
- III. Whence proceeding ?
- And IV. On whom depending ?

It is the Church of Christ, the church of all ages and of all generations, the Bride, the Lamb's Wife, the true Church as distinguishable from all other Churches ; chosen in Christ and given to him before

the foundation of the world, that is here meant. She is on Pilgrimage, walking the narrow way, and looking for a better country, *i. e.* a heavenly.

Evermore, even since the days of righteous Abel, has the Church being coming up, collectively and individually. The toils and privations of her pilgrimage, will soon terminate in perfect rest. Each step is a step in advance; coming, and coming still. The last wanderer of the Fold will presently be gathered: the last member of the mystical body will be added; and the last jewel of the crown be set. All will have come up.

Is it asked, Whence proceeding? It is answered, Out of an Egyptian world, where all is oppression, darkness, and death. The Wilderness of Sin, is the place of our present sojourn: but the Bread and the Waters of Life are our sustenance there. A glory-cloud directs our onward march; and in simple dependance upon our great Leader we find both our strength and our joy. Num. ix. 15—23.

For, the Church *leans* upon her Beloved. Who that Beloved is, we need not farther state than in the language of the Spouse herself. Song v. 9—16. The Altogether-Lovely One is he.

The Songs of Solomon were 1005. One only has been preserved to us in our Bible: but this

one is "The Song of Songs;" and well deserving of our special admiration and delight.

Let our study of this portion thereof be completed by Psalm xlv. and 2 Cor. xii. chapter, which describe the Church in **FULNESS OF NUMBER**, and the experience of each individual member thereof.

## VI.

### *The Coronation of Joshua: Jah-Hosea or Jehobah-Jesus.*

*Zechariah vi. 9—13.*

MANY crowns are to enrich the Head that was once enwreathed with thorns. Two only are mentioned here as made for the head of Joshua, the son of Josedeck the high Priest. But surely a greater than Joshua is here, even the Jah-Hosea to whom of right belong the multiplied crowns of Nature, Grace, Providence, and Glory.

Behold the Man whose Name is The **BRANCH**. He is at once the Root and the stem of Jesse, as both Jesse's God and Jesse's Son. Isaiah xi. chap.

Another Prophet testifies, the House of David shall be as God, as the Angel of the Lord before them. Zech. xii. He also shall do wondrously. Judges xiii. His very name is "Wonderful."

Even He shall build the Temple of the Lord, and He shall bear the glory ; and He shall sit and rule upon his throne : and He shall be *a Priest upon his throne*. The Theocracy of old will be thus restored, and our Jesus will be the crowned and the acknowledged Lord and King of all. Zech. xiv. and Rev. xvii. chapters. Lord of lords and King of kings.

Can this priestly royalty be predicated of Joshua the son of Josedeck ? We believe not.

What a simple burlesque, what a profane mockery, is the Romish Usurpation of the kingly priesthood of Christ ! The memorial-crowns of Rome shall perish ; and when Babylon is wholly fallen, the four times repeated Alleluia that shall celebrate its fall, will gloriously resound throughout the universe. Rev. xviii. and xix. chapters to be studied consecutively with chapter xvii.

Isaiah ix. 6, 7. and Luke i. 32, 33, will yet meet in verifold accomplishment. Hence do we so gladly sing—

All hail the great Immanuel's name,  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
And crown Him Lord of all !

For, He must reign. 1 Cor. xv. 25.

## VII.

*The First Dominion.*

Micah iv. 6-8.

THIS is, doubtless, the Scripture whereupon the Apostles of Jesus founded their inquiry touching the kingdom to be restored to Israel. They were perfectly correct and true in their belief and hope of the kingdom's eventual restoration; their inquiry related to the *time* of such expected restoration. It was on the latter point that Jesus satisfied them without the slightest implied doubt whatsoever of the kingdom's restoration, sooner or later, to Israel. Acts i. 6,

The first of all earthly dominions is to revert to the Jews. It would be folly to question it in the face of all the Prophetical Scriptures. It is still the Jew **FIRST** in all the purposes and promises of God: and this priority of the Jew will remain until time shall lapse into eternity; and perhaps remain even for ever. A Jew will occupy the throne of glory; while the elect Remnant of his Brethren, will especially share his honour and his sovereign rule. Let Micah v; Zeph. 3; and Matthew xix. 28, be compared.

Should we envy the daughter of Jerusalem to whom thus the first Dominion shall return? Let

us take heed, lest, wise in our own conceits, we should lose our standing in the free unmerited grace of God, and not finally see or share the glory of God's People Israel. Isaiah lx. and Rom. xi. He, who is *our* Light, is to be *their* Glory.

Reader, can you find in your heart to sing the 98th Psalm? Every true Christian may ~~do so~~ anticipatively and joyously.

## VIII.

The Merchant-man seeking Goodly Pearls.

Matthew xiii. 45, 46.

By the Merchant-man, we would understand,

I. Christ, the Lord.

By the Pearls (plural,)

II. Individual Believers in Christ.

And by the Pearl of great price (singular,)

III. The Church collectively.

For, if you make the Pearl to signify Grace: we answer, Grace is free, unmerited, and never to be bought. Eph. ii. 8.

If you say, The Pearl of great price is the Gospel; we answer again, The Gospel is without money and without price. May it be Christ himself? No: for, in that case, you make the Mer-  
G

chant-man to buy himself, which would be absurd.

Let the Parable stand as we have arranged it: Christ the Merchant-man; Believers the Pearls; the Church the Pearl of price inestimable.

The Coronation-Crown of Queen Victoria contains 2783 diamonds, yet is the crown entire called, The Royal Jewel.

In Malachi chapter iii, God calls his People Jewels; "My jewels:" the marginal reading whereof is, "*My special Treasure*:" plurality reduced to unity.

Again in Deut. xxxii. 9, we read—the Lord's Portion is his People: and in Acts xx. 28, the Overseers of his People are specially exhorted by the Holy Ghost to feed the Church of God which he has purchased with his own blood.

Thus the Pearl was bought; and however multitudinous the members of the Church or the individual Pearls; all combined shall form a crown of glory in the hand of the Lord, a royal diadem in the hand of their God. Isaiah lxii. 3.

Behold the Pearl of great price! Nothing could buy it save the *life* of the Merchant-man: Reader, have you any care for your own precious and immortal spirit? Think what it cost: even all that He had.

Distinguish between a jewel and a pebble: which are you likely to prove?

Note the two especial qualities of a jewel: 1, intrinsic worth: 2, external splendour. What the worth of a soul, let the death of the Son of God determine: and what the beauty of its holiness, the Spirit of God will show. Are you that polished jewel? And will you shine in that crown which shall compensate, in measure, the travail of the Redeemer's soul? O take care that you be not a cast-away: a false jewel when God's true jewels shall be counted up. 1 Cor. vi. 19, 20; and ix. 26, 27.

## IX.

## Another Parable.

Luke xix. 12—27.

- I. The nobleman, Christ.
- II. The far country, Heaven.
- III. The kingdom, Earth.
- IV. The nobleman's return, the Advent in glory.

And V. The servants, Ourselves.

Job xix. 25. Zech. xiv. 4. Jer. xxiii. 5. Acts iii. 19—21. and Rev. v. 10.

The Conqueror best triumphs where he once



suffered shame and defeat. See this principle as applied to Israel and Judah, in Zeph. iii. 19, 20.

Will it not be the same with their King? In what world but earth will you find a Bethlehem, a Bethany, a Calvary, and a Joseph's Tomb? If a man returns, he comes again to the place which he left. Christ is in heaven now, but will return thence to earth. Heb. ix. 24—28. He will come to exercise royal functions. Two Parties are especially concerned in his Advent: 1. Nominal Christians; 2. Avowed Enemies. Pounds, whether ten or five or one, will be reckoned for. Improvement will meet a corresponding recompence. Dead formality will insure the severest censure. They who would not the Lord should reign over them, shall be slain before him. O to be found wakeful and watchful and vigilant to the end!

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X.

*The Restitution of all Things.*

Acts iii. 21.

THE Apostles of Jesus had just witnessed their Master's Ascension into Heaven. Here one of their number announces the return of the Lord from heaven to earth again. (Verse 20.) Connected therewith is the Restitution of all things. Hence you will remark,

- I. What all things were in the beginning.
- II. What all things afterwards became.
- And III. What all things shall yet be.

In the beginning, all things were "very good:" afterwards they became very bad: and yet again are they to be restored to more than their pristine beauty and perfection.

The word *restitution* in the Scripture before us, might, more literally, be rendered *re-animation*. It is a death-stricken and a dying world in which we dwell: it is to be *re-animated*. Morally, Israel's restoration is to be as *life from the dead* to all mankind beside: Physically, the Advent of the Lord in glory, will restore all things. Such will be the times of refreshing from the presence of the Lord when God shall send Jesus Christ the second time from heaven.

Who testifies this glorious re-animation of a dying world? God, St. Peter says, by the mouth of all his holy Prophets who have lived and prophesied since the world began! If we can receive the witness of men concerning any alleged fact, surely the witness of God should be greater. Should you then doubt or question this testimony? O beware of 1 John v. 10. Study Jer. xxxiii. 19—26, Rom. viii. 18—23, and Rev. xxi. 1—6:

and be not careless but believing. Paul calls it "that blessed hope:" Should you disparage and condemn it? Can you, by possibility, spiritualize **Zech. xiv. 1—5**? or by any ingenuity of language whatsoever, set aside the literal sense of **Hosea chapter III**? Why attempt it?

## XI.

### Dispensational Truth.

#### **Ecc. i. 10.**

It will seem that ere the consummation of the ages and the destruction determined shall be poured upon the Desolator, (margin of Daniel ix. 27.) there will be Seven Dispensations from the beginning up to the time of predicted judgment upon antichrist and all his coadjutors.

1. Paradise: or Adamic.
2. Patriarchal: or Sethic.
3. Noachic: previous to the flood and after it.
4. Abrahamic: the elected Nation.
5. Mosaic or Levitical.
6. Gospel or Gentile Time and Church.
- And 7. Millennial or Christ's King-priestly monarchy.

The last alone remains now to be revealed; and this we take to be the Dispensation *of the fulness*

*of times*; inasmuch as the times of chronological prophecy are not yet fulfilled, and therefore must the Dispensation peculiar to them be yet to come.

By his Son, whom he hath appointed Heir of all things, God constituted or arranged the Ages and Dispensations. Hebrews i. 3. During these several ages, the riches of God's grace towards us in Christ Jesus, will especially be shewed and magnified in the Redeemed, all to be followed by glory everlasting. Eph. ii. 7.

To every Dispensation pertains its own special and peculiar Truth: 1. Life in obedience; death by transgression. 2. Expectancy of redemption by the Woman's Seed. 3. Unheeded warning followed by fearful destruction. 4. An Election of Grace in the choice and call of Abram. 5. Intermediate adumbration of better things. 6. Fullness of Gospel Testimony. And, 7. The Bridegroom's coming to the waiting Bride with its foregoing announcement.

Thus have we Dispensational Truths each in its own particular time: the meat in due season for the Church in all ages and generations.

Oh, call Beloved, Heavenly Bridegroom, call!

Am I not listening to the long-lov'd voice?

Oh, keep not silence! call, Beloved, call,

And bid this longing heart at length rejoice!

## XII.

*The Last Trump.*

1 Cor. xv. 51—54.

If there be a *last* trump, there must necessarily be a *first*: for, how can there be a last without a first?

If there be a first and a last trump, may there not be a series of trumpets, extending from the first to the last, all blown successively until the last be sounded?

Do we find intimation in the Scriptures of such a series of trumpets? Yes, we do: and the series of seven trumpets, neither more nor less, will be found recorded and described in Rev. 8, 9, 10, and 11 chapters.

Upon the sounding of the seventh trump, John hears an Angel-voice proclaim the time of the dead, and the bestowal of reward upon the martyred followers of the Lamb, both small and great. Rev. xi. 15.

Hence the seventh trumpet of John forms the last trump of Paul, and the event in both, characteristic of and evolving the seventh or last trump, is the triumphant resurrection of the Righteous Dead.

This event, we are told by Paul, is accordant with a previously written saying: The saying so

written will be found in Isaiah xxv. 6—12. The first resurrection is to take place amidst many other striking and contemporaneous events ; and all within the precincts of a certain "mountain." What mountain ? See the answer to the inquiry in Daniel ii. 34, 35, and 44. "This mountain," repeated four times over by Isaiah, is explained in Daniel to signify the triumphant and universal Kingdom of Messiah. Herein, 1. the Feast will be made to all People. 2. The covering spread over all Nations removed and destroyed. 3. Death swallowed up in victory. 4. God's ancient people restored. 5. Tears wiped off all faces. 6. God himself present in advent-glory. 7. Moab down-trodden. 8. The new heavens' and earth's Creator resting in his love over all his works once more ; and 9. the mystic Babylon overthrown, and all her towers of strength utterly demolished.

Such is the wondrous vision of the last or seventh trump and its foretold accomplishment.

If it be asked, how many of the seven trumpets have already sounded ? Not to be wise above what is written, we would simply refer to Rev. ix. 13, 14, and xvi. 12, and if the exhaustion of the Turkish Empire be the verifying fact that fulfils the sixth trumpet of the series, then does the

seventh or last alone remain to be sounded: and hence we augur the evening of the world is come and we are now more solemnly and particularly than ever called to the exercise of love and watchfulness and prayer.

Will sounds, audible to sense, distinguish the Trumpets? We say not: but believe in general that *events* occurring in Divine Providence, will fulfil the Trumpets or Prophecies of the holy Word.

Study Luke xxi. 29—36. Note also Jeremiah xviii. 1—18. The marred vessel must be formed afresh. Thus mortality will be swallowed up of life. The soul is not corruptible or mortal: the body is both: Hence it is the body which must put on incorruptibility and immortality. This will take place at the last trump, and then alone will death be swallowed up in glorious victory.

Here is the mystery solved. And if you would see a preliminary pourtrayal of the scene, view it as shadowed forth in Joshua vi chapter; seven priests, seven trumpets, and seven days; Priesthood; Testimony; Time; all accomplished and fulfilled. The walls of Jericho fall at the blast of the last trump of the last day, and God's Israel go up to divide and to possess the Land. So will it be again. Grant it speedily, O Lord!

## XIII.

## The due improvement of Gifts.

2 Tim. i. 6.

SOLOMON, a great while ago, remarked, Where no wood is, the fire goeth out. Prov. xxvi. 20. Paul, in later time, exhorted to a due improvement of spiritual gifts. The greater than Solomon or Paul, requires the one pound to be traded with as well as the two and the five pounds. Add fuel to your fire or it will go out. The sacrificial fire of the Tabernacle and of the Temple, was to be ever kept alive: Hence, it formed part of the Priestly office, to furnish fresh material to it daily. Can we not see the design of this ordinance? Both Ministers and People must stir up their gifts, and be ever adding to their knowledge. See 1 Tim. iv. 12—16, and Heb. v. 11—14, and vi. 1—3.

The means whereby to do this are chiefly

1. Meditation: Psalm xxxix. 3.
2. Prayer: Psalm xl. 1—3.
3. Reading: Jeremiah xxiii. 29. Heb. iv. 12.
4. Attending Public Ordinances: Acts x. 33; Heb. x. 25.
- And 5. Godly Conversation: Malachi iii. 16; Luke xxiv. 32.

In the use of these prescribed means the devo-



tional feelings may be preserved alive, and growth in both grace and knowledge be insured.

The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat. Prov. xiii. 4.

Of no book are professing Christians more ignorant than the Bible. Its own legitimate rule of Interpretation—comparing Spiritual things with Spiritual—is forgotten: Hence, difficulty and much false interpretation. God must be the best Teacher of his own Will; let us sit at his feet to learn. Compassionate the ignorant and shew them the better way. He that shall come, will come, and will not tarry. Stars will retire before the blazing sun. Means will be no longer necessary, when knowledge shall be perfect, and holiness be unmixed. Good, and only good, apart from the merest taint of evil, will again form Man's glorious portion. We shall realize in fullest blessedness all that is either expressed or implied in Peter's magnificent and all-glorious words. 1 Epistle i. 2—25. Meanwhile,

Haste the day of Thy returning,  
With Thy ransom'd Church to reign;  
Then shall end our days of mourning,  
We shall sing with rapture then,  
"Thou art worthy!"

Come, Lord Jesus, come: Amen.

*Lays of the Future, by DR. LEASK.*

## FAITH AND UNBELIEF.

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### HEBREWS III. AND IV. CHAPTERS.

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FAITH takes Jehovah at His Word,  
 Unbelief will mar, no doubt :  
 Faith welcomes Jesus to the heart,  
 Unbelief will shut Him out.

Faith looks above with eager eye,  
 Unbelief will look below :  
 Faith knows that earnest prayer is heard,  
 Unbelief will mutter "No."

Faith says, "God doeth all things well,"  
 Unbelief will murmur still :  
 Faith waits or follows as He leads,  
 Unbelief resists His will.

Faith longs to enter into rest,  
 Unbelief loves carnal joys :  
 Faith reckons earthly wealth as dross,  
 Unbelief prefers its toys.

Faith takes salvation as a gift,  
 Unbelief would earn its own :  
 Faith asks for daily grace and strength,  
 Unbelief would work alone.

Faith walks along the narrow way,  
 Unbelief goes round about :  
 Faith enters heaven through Christ, the Door,  
 Unbelief will be shut out.

Believe in the Lord your God, so shall ye be established :  
 believe his Prophets, so shall ye prosper. 2 Chron. xx. 20.

MISS C. MUDGE.

# THE JEW; OR, PRAISE SILENT IN ZION.

---

*"Praise waiteth (is silent) for thee O God, in Zion."*

Psalm lxx. 1.—Mar. Reading.

PRAISE is silent for thee, Lord,  
In Zion's holy hill;  
O when, according to thy Word,  
Shall praises Zion fill?

Praise is silent for thee, Lord,  
Where harps were wont to tell,  
The glories of the coming Word,  
The lov'd Immanuel.

Praise is silent for thee, Lord,  
And Judah's lyre unstrung;  
O that her sons with sweet accord,  
Might find their tuneful tongue.

Praise is silent for thee, Lord,  
Until thine arm be bar'd;  
The Gentile Moslem own thy sword,  
Thine Israel blest and spar'd.

Praise is silent for thee, Lord,  
Until thy Zion wake;  
Put on her garments beautiful,  
And thou thy kingdom take.

Praise is silent for thee, Lord,  
Till Rome's proud chief shall fall;  
Nations and kings obey thy Word,  
And crown thee Lord of all.

So praise shall *not* be silent, Lord,  
For aye in Zion's hill;  
Thou wilt to Zion grace afford,  
And praise shall Zion fill.

REV. W. MUDGN.

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